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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., July 15, 1926

NEW SERIES
VOLUME XXVIII, No 27

Brother A. J. Linton assisted Pastor Hedgepeth in a meeting at Union Church, Perry County. Three additions.

Brother A. C. Parker, who has been for two years a student in Fort Worth Seminary, recently helped in a good meeting at Loco, Okla. There were 55 additions.

The revival meeting at Shivers, Miss., Rev. C. W. Black, pastor, will begin on the second Sunday in July. Rev. W. R. Covington, of Texarkana, Texas, will do the preaching.

Some of our exchanges omitted their issue last week because of the Fourth of July. We had a good time doing a little extra work in a revival meeting beside the regular work with the paper.

Rev. G. W. Riley of Clinton will begin meetings with Rev. S. C. Thornton of Burns on July 18th and Rev. J. B. Hemphill of Lexie on August 1st. Both preacher and pastors desire the prayers of the brotherhood.

Rev. Roy R. Brigance has spent a helpful and successful year at the Southwestern Seminary, and has returned to his own state. Bro. Brigance is both preacher and singer, and is open for the pastoral or evangelistic engagements. His address is Ellisville, Miss.

Rev. Stanley W. Rogers is having a pleasant and profitable trip in the Holy Land and Egypt. When he returns in August, some good church in Mississippi would do well to keep him in our state. His wife is also an active worker, and has spent part of three sessions in the W. M. U. Training School at Louisville, Ky.

Rev. Chas. C. Jones, after two years of evangelistic training in Southwestern Seminary at Fort Worth, will devote all his time to evangelistic work. He has one open date in July and one in August. He has had twelve years experience in pastoral work. A letter will reach him at 558 Caston St., McComb, Miss.

Rev. O. H. Richardson, pastor of Tate Street Church, Corinth, Miss., closed on June 27th an excellent protracted meeting. Rev. C. S. Wales of Ripley, Miss., preached, and Prof. J. H. Collins of Ecu led the singing. There were ten additions by baptism and seven by letter. Hearts were saddened by the death of Bro. Collins, which took place after an operation for acute appendicitis, soon after his return home.

John says, "Unto him that loveth us (not loved us) and loosed us from our sin by his blood . . . be the glory and the dominion forever and ever". He not only loved us back yonder in the past, He loves us now. His love is an eternally present experience. He not only loved us in prospect, He loves us just like we are. His love is not prevented by our unworthiness. He "loosed us from our sins". That was a one act drama; it was done in the sacrificial atonement made on Calvary. That does not have to be repeated. Cannot be repeated. It stands as a finished work since His death on the cross. We are unbound freemen forevermore.

SUNDAY SCHOOL AND B. Y. P. U. ASSEMBLY, GULFPORT, MISS.

DAILY SCHEDULE

Saturday, August 7

6:00 P.M. Dinner.
7:00 P.M. Social and Fellowship service.

Sunday, August 8

9:00 A.M. Sunday School.
11:00 A.M. Sermon—Dr. Bassett.
12:30 P.M. Lunch.
6:00 P.M. Dinner.

7:00 P.M. B. Y. P. U.

8:00 P.M. Sermon—Dr. Tidwell.

Daily Schedule Monday Through Friday

8:00 A.M. Sunday School work.
a. Sunday School Administration—
Dr. N. R. Drummond.
b. Young People's-Adult work—Mr.
Wm. P. Phillips.
c. Intermediate work—Miss Verda
Von Hagen.
d. Junior work—Mrs. C. D. Creas-
man.
e. Primary work.
f. Beginner and Cradle Roll work—
Miss Minnie Brown.

8:50 A.M. W. M. U. work led by Miss Lackey,
Mrs. C. D. Creasman and Misses
Traylor and Slaughter.

9:40 A.M. B. Y. P. U. Classes.

a. Senior B. Y. P. U. Administration
—Mr. Wm. E. Rhodes.

b. Bible Heroes—Mrs. Auber J.
Wilds.

c. Training In Christian Service—
Mrs. E. V. May.

d. Junior-Intermediate Leaders' Man-
ual—Miss Mary Etta Buchanan.

e. A General B. Y. P. U. Organiza-
tion—Auber J. Wilds.

9:40 A.M. Church Efficiency and Stewardship
led by Rev. J. S. Deaton and Dr. G.
S. Dobbins.

10:30 A.M. Song Service—A. H. Doty.

10:45 A.M. Inspirational Hour.

11:25 A.M. Special Music.

11:30 A.M. Bible Hour.

12:30 P.M. Lunch.

Afternoon—Recreation directed by Mr. Wm. E.
Rhodes.

6:00 P.M. Dinner.

7:00 P.M. Sunset Service—Dr. J. B. Tidwell.

7:30 P.M. Song service—A. H. Doty.

8:00 P.M. Address—Dr. Wallace Bassett.

The arm of an angry man may reach out and deliver a blow at the distance of three feet. But the tongue of an irate person can knock the fire out of you clean across the room, or maybe over a long distance telephone line. "The tongue is a restless evil, full of deadly poison: It is like the electric death ray. It can kill at long range. It is longer than your arm, and more destructive than poison gas or a Big Bertha. A sudden, discordant note on a pianoforte has been known to shatter the glass globes on the lamps. And a harsh word will break up the peace of a whole household,

ASSOCIATIONS WHICH HAVE NOT SENT MINUTES TO THE BOARD OFFICE

Choctaw County	Mt. Pisgah
Harrison County	New Choctaw County
Itawamba	Riverside
Kemper County	Tishomingo
Lawrence County	Union County
Madison County	Winston County

Please send us a copy of these minutes at once.
—R. B. Gunter.

WHICH DO NOT LIST THE CHURCH CLERKS

Coldwater	Mississippi
Franklin County	Montgomery County
Lafayette County	Newton County
Lauderdale County	Simpson County
Lee County	Tate County
Marshall County	Winston County

We shall appreciate it if you will send us a list of these clerks at once.
—R. B. Gunter.

It didn't look good to see in the report from Blue Mountain College that none of our Baptist schools had paid in the promised amount to Blue Mountain endowment, whereas several of the state schools had sent their full quota.

Seventeen Baptist churches in Houston, Texas, cooperated in a recent tent evangelistic meeting, with preaching by Evangelist W. Y. Pond of Dallas. There were additions to all these churches and to some of other denominations.

The Baptist Temple News says about Dr. H. E. Fosdick: "According to his own testimony put in print at various times, he is as false to the Bible and to Christ as any one could well be, and yet he succeeds at the same time in getting many of his readers to believe that he is such a friend to the whole cause of Christ, that the Lord would be comparatively friendless if it wasn't for him."

The reason some people's religion is worth so little is that it costs so little. Jesus did not believe in cheap Christianity. When a great multitude was following him, he was not flattered or deceived. He turned and said, "If any man cometh unto me, and hateth not his own father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple". Our religion will be worth what it costs. We had far better understand in the beginning what is required, be prepared to meet the conditions, and be determined to carry through to the end. The reason so many churches fall flat after a protracted meeting, is that a gospel of soft soap has been preached. The converts of an easy-going gospel never amount to much. A gospel that has lost its saltiness will produce disciples without savor, and they soon become "fit neither for the land nor for the dung-hill".

SOUTHERN BAPTISTS AND FIDELITY

W. Lee Rector, Oklahoma Baptist University

As a principle and active state of being, fidelity is delightfully impelling and strangely wooing. Possessing it, we are actuated by it. Facing it, we are attracted to it. To the discerning, its urge and appeal are all but consuming.

As votaries of ease lingeringly quaff at cups of pleasure, even so do lovers of righteousness lingeringly drink at fountains of faithfulness. The springs of fidelity—honesty, uprightness, courage, purity, and goodness—induce health and strength and gird men with the sinews of victory.

The center and source of fidelity is the Rock of Ages. Such sublime and unfailing grace can only flow from the Horeb of spiritual realities. In order to bless and be blessed, we, Southern Baptists, have decreed for ourselves as individuals an unbroken fellowship with the King of Kings, the center and source of fidelity. Our souls hunger and thirst after His righteousness. In affirming our belief in the Genesis account of creation and in negating evolution in any and all of its forms at the Houston Convention, we demonstrated beyond peradventure our fidelity to things eternal. By our anti-evolution declaration, we candidly announced to the world our determination not to be moved from the verities of supernaturalism, and boldly proclaimed our determination not to be swept away from our tested, time-honored, and proved landmarks by the din of rationalistic vociferations. We triumphantly proclaimed our allegiance to the Book Divine and our loyalty to its verities as interpreted by our historic Baptist sires.

In interpreting the action of the Southern Baptist Convention touching the evolution issue, the writer concludes that we, Southern Baptist masses, have set ourselves to the task of guarding well our Baptist inheritance, of serving well our manifold present, and of guarding well our eventful future.

Fidelity and Our Inheritance

We, Southern Baptist masses, have set ourselves to the task of guarding well our Baptist inheritance. What a meaningful legacy it is! From it come the Bible to illumine our pathways, a doctrine to limit our activities, and a Baptist commonwealth to gird our loins. Out of loyalty to truth and to duty, we have dedicated ourselves to the task of guarding well the "Blessed Book", its eternal verities, and our Baptist historic achievements.

The Bible shall not be discredited. Seeing the combined onslaught of billions in money and millions in mind against Infinite realities, and seeing multitudes of unregenerate pagans and errant Christians unite to play the Sacred Writ down to the level of human mentations, we have set ourselves to do battle with all such enemies, Indifferentists, Atheists, Agnostics, Infidels, Devils, et al. In order to checkmate their blasphemies and to guard well our Biblical inheritance, we mean to pit mentation against mentation, intelligence against intelligence, reason against reason, and life against life. Under the blessings and guidance of our Infinite God, we expect to bring all such offenders into judgment.

Eternal verities shall not pass. Seeing the opposition against the preachments of things eternal, and seeing the organizations created to discredit absolute values, we have set ourselves to the task of defending the eternal and absolute verities of the Book Divine. We spurn any and all suggestions that the Bible is but a compendium of relative values. The Bible is a compendium of absolute truth. Accordingly, any and all naturalistic explanations of its origin are untimely and all but unthinkable falsehoods. We believe with our Baptist forbears that Jehovah God is its author and that its verities are eternal and absolute.

Out of our desire to preserve our spiritual heritage, we issued the Houston dictum. Our statement was not coercive but persuasive. It

was not decretal but declarative. In it, we voiced a determination to see to it that our heaven-sent and blood-bought heritage should not be relegated to the junk heap of human mistakes. Our action there surely implies that we adjudged our spiritual sires worthy and determined to guard well their visions, virtues, and victories.

The masses of Southern Baptists are faithful to the visions of our Baptist forbears. Our spiritual sires envisaged a day when the world would be regnant with democracy; when soul-liberty would universally abound among the sons of men; when the glad tidings of the Gospel of Grace would supplant the gospel (?) of works; and when the kingdoms of this world would become the kingdoms of our Lord and of His Christ. Facing these, we affirmed the righteousness of their visions and determined that the same shall not perish from the earth.

The masses of Southern Baptists are faithful to the virtues of our Baptist forbears. Our spiritual sires wrought heroically in character building. They instilled honesty, uprightness, courage, purity, and goodness into the hearts of our spiritual ancestry. They marked their conduct with simplicity. They measured their activities by "the line and the plummet" and turned the erring into "the straight and narrow way". In affirming at Houston our fidelity to the Book Divine, we registered our decision to guard well our Baptist heroic virtues. They shall not pass from the face of the earth.

The masses of Southern Baptists are faithful to the victories of our Baptist forbears. Our spiritual sires wrought faithfully in doctrines and in deeds. As to doctrine, they literally outstripped the world in interpreting God's Holy Word. Their doctrinal bequests are superlative evidences of their mental acumen and of their ability to discern truth. With the gems of spiritual verities contained in our time-honored, tested, and proved doctrines received from them, none can compare. What messages they proclaim! What symbolism they reveal! What halo of glory they give to the Book Divine, God's Hand-Book of Baptist doctrines! The doctrines of Election, Trinity, Virgin Birth, Deity of Jesus, Blood Redemption, Baptism, Lord's Supper, etc., are so vital and sublime that our spiritual inheritance would be hopelessly impoverished without them. We mean to honor the Book Divine; practice its precepts; exalt grace in the plan of salvation; and resist the invasion of any and all preachments which tend to supplant, belittle, or compromise blood redemption, and, furthermore, we mean to build eternally around Christ, the Savior and Lord.

Concerning our fidelity to Jesus Christ the writer believes that there are grave dangers of Christians today unwittingly dishonoring Him. The explanation of this judgment is found in the fact that the learning process naturally tends to maximize the intellect and to minimize the heart. Under the impact of present-day intellectualism, the heart is dwarfed, and the deity of Jesus is correspondingly shrivelled. In the light of the Houston action, we have determined that scholarship shall not dwarf the heart, neither shall culture discount the Christ. When scholarship exalts Christ only as a pattern, or an example, and bids the sons of men save themselves by fashioning their conduct after Him, faithful Baptists will challenge such infidelity and will immediately give battle to such errant souls.

As to deeds, our Baptist sires rendered immortal service. Words are inadequate to describe their victories on fields of battle. They met temptations and overcame them; they met evils and resisted them; they met human demons and leashed them; they met Ecclesiastics and unfrocked them; and they met Absolutists and uncrowned them. Sin and Satan, Prelates and Kings bowed before the Sword of Truth so dexterously wielded by these swordsmen of the Prince of Peace. Much of the social and spiritual legacy today is a direct product of the victories

of these warriors and heralds of the King of Righteousness.

Southern Baptists have set themselves to the task of preserving the visions, virtues, and victories of our historic Baptist forbears. We shall see to it that they shall not have thought, and sought, and fought in vain.

Fidelity and Our Present

We, Southern Baptist masses, have set ourselves to the task of serving well our manifold present. In doing so we shall use heaven's provisions and human possessions. We mean to utilize Heaven's provisions by walking with God, by trusting His power, understanding, and love; and by "learning", and "living" His Book; by accepting His world-wide program; and by soldiering in His ranks. We mean to utilize human possessions in the service of our day and generation. We shall do so by consecrating our wealth to the task of preaching and teaching the glad tidings of the Gospel of Grace, and by witnessing to our belief in the complementary and compensating relationships of supernaturalism and true science. Accordingly, we offer our minds, our hearts, and our lives to the end of advancing the Kingdom of God among present-day sons of men.

We consecrate our intelligence to the task of discovering truth, and thus honoring Christ. The need of all needs of this hour is a consecrated intelligence. Brilliancy of mind is a tragedy apart from the leadership of heaven. Mentations are never so fruitful, never so significant, never so superb, nad never so glorious as when they unfold under the stimulation of God and His revealed truth. Actually, the most rational thing an individual can do today is to yield his intelligence to the lumination and instruction of Omniscience and in turn subordinate himself to the judgments of the Infinite. Man is never so wise as when he squares his conscience with the Conscience which transcends his own and in turn squares his conduct with his own conscience.

We consecrate our hearts to the task of exalting the true and beautiful. No judgment involving human relationships can be true which ignores human affections. Without the heart all moral judgments are one-sided. The heart must be cultivated in order that truth and beauty, laughter and goodness, stability and service shall abound. To that end we have determined that the heart, the center of emotions, the source of aesthetic creations, the fountain from which flows all loveliness, shall be tutored by the Personality, Transcendent. That is, it shall be nurtured by Him so aptly and graphically described as "the Rose of Sharon, the Lily of the Valley, and the Bright and Morning Star".

Through nurturing the heart, we shall cultivate love, one of the race's greatest needs. Love, the purest emotion of the soul, the fairest passion of the heart, and the supremest expression of life, is incomparable. It effaces the ego; heads individuals toward realms supernal; prepares hearts for sacrifice; impassions souls for service; and withal beskirts life's pathways with garlands of beauty. It builds superstructures of righteousness; garnishes spiritual galleries with loveliness; constructs highways to planes supernal; and fixes footsteps in pathways of rectitude and right. Love never faileth. It foils the wicked; dispels the shadows; burnishes the day star; and brocades the sky with silvery threads of hope. Love is quixotic; its extravagance is refreshing; its overflowing is appealing; and its achievements are transfixing. Under neglect it dwarfs and under cruelty it dies. It grows only in love-lit vales and adorns only the gentle and the true. Love emboldens the sons of men; injects iron into their blood; and puts steel into their souls. Being a steadying and stabilizing influence, its regnancy is indispensable to social processes. Believing in the verities of the heart when cleansed and stimulated by heaven, we dedicate our lives to the end of scattering love-lit smiles and heaven-sent sunshine among the sons of men.

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our manifold present. We dedicate our bodies, our minds, our hearts, and our all to the King of Righteousness for service. We dictate not the task. Believing that God's job for us is the biggest place in the universe for us to fill, we trust His guidance and accept His orders. We stand ready to plow or preach, to sow or to sing, to mentate or to mend at His will. We sing anew:

"Have thine own way, Lord
Have thine own way;
Thou art the potter,
I am the clay.

Mold me and make me
After thy will;
While I am waiting,
Yielded and still".

Through consecrating our intelligence to think with God, through nurturing our hearts to emphasize with God, and through dedicating our lives to walk with God, we shall serve fruitfully our manifold present.

Fidelity and Our Future

We, Southern Baptist masses, have set ourselves of the task of guaranteeing our Baptist future. Shall our beloved inheritance be lost to ages unborn? Shall our forbears have fought and wrought in vain? Shall our vital and vigorous message be silenced? Shall future civilizations build on other foundations? Nay, our message shall live and our records shall achieve. Our forbears shall not have served in vain. We have spoken. We shall guarantee our future by preaching and teaching the truth. Since truth is both negative and positive in its nature, we shall be compelled to take cognizance of both aspects of its reality. To guarantee our future we must negate compromise and preach the Cross.

To guarantee our Baptist future, we must resist all aspects of and tendencies to compromise. We must spurn every assumption which tends to substitute naturalism for supernaturalism, to belittle God and exalt man, and to decry grace and exalt works. We must spurn the assumptions that man is an animal; that man is naturally infallible; that progress comes only by natural law; that primitive man was grossly ignorant; that "nut tests" are in harmony with Christianity; that exclusiveness is a justifiable principle of behavior; and that compromise discloses all truth. A close scrutiny of these assumptions will reveal them to be aspects of naturalism and it will further reveal them to be positively anti-Christ in function. We can foster science without sacrificing truth and without negating Christ. In such a role, we shall behold all knowledge in harmony with supernaturalism.

To guarantee our future we must preach the Cross. Apart from such a role our beloved denomination shall miserably fail to measure up to its opportunities and privileges. We shall preach the Gospel of Grace, the Gospel of blood redemption, the Gospel of unselfing, the Gospel of repentance and faith, the Gospel of Baptism and the Lord's Supper, and thus witness to our Christ and in so doing transmit our idealism to subsequent generations.

In the light of our spiritual treasures and spiritual obligations, we shall steadfastly refuse to penalize fidelity. The Master was crucified for being faithful to the will of heaven. Bunyan was impaled for being faithful to his Baptist convictions. Virginia preachers were imprisoned for being faithful to the Gospel of Christ. In guaranteeing our future, we must rise above such paganistic practices. To refuse to penalize fidelity and in turn to walk in truth is sublime. Such sublimation of conduct will guarantee our Baptist future.

Brethren, we, Southern Baptist masses, have faced the invaders of our spiritual hearthstones; we have accepted their challenge; we have entered the gage of battle. "We must fight and appeal to the God of battles and that is all that

is left us". We have sung the funeral dirge of spiritual pacifism. We must do battle now. Militancy is our means of conquest. The way of battle is the way of victory.

A FAITHFUL WORKER AND THE MIGHTY WORD

By T. B. Ray

The following story was told by Rev. E. A. Ingram, the President of the Girls' School at Sao Paulo, Brazil, and passed on in a recent letter by Mrs. S. L. Ginsburg of Sao Paulo, and we are anxious to pass it on to all our Southern Baptist people. The faithful witness borne by an humble follower of Christ should be a source of great inspiration to us, and the effectiveness of the Word of God if given a hearing, should give us reassurance.

This incident illustrates vividly the wonderful ripeness of the Brazilian field, and at the same time presses upon us strikingly the great need of more workers.

Mrs. Ginsburg said:

"Mr. Ingram told the girls in the Sao Paulo Girls' School a very interesting story last Sunday night. There is a man in this state who is a good believer, but cannot preach nor do any kind of public work for the Lord, but he can converse. He can sit down next to a man in the train, and start a conversation with him and get it round to the Gospel, and then he takes out his New Testament and reads a passage to him. He is a great hand to let everybody know about the Gospel. He never misses an opportunity of that kind. One day he had a terrible toothache on the train and had to get off at a station where there was a dentist and have his teeth treated. He was thinking all the time the dentist was working how to begin his talk on the Gospel with him when he finished, but he couldn't get up courage to talk to a man in his position. The more he thought about it the less courage he had. Finally he just left his New Testament in the chair where he had been sitting and went away without saying anything to the dentist. In arranging for the next patient the dentist found the little book and began to look through it. He liked the look of it and read it every moment he had a chance. The more he read the more he became interested. Finally he began to read it with first one friend and then another, until he had a group of thirty-three people reading it with him. None of them had heard of the book before, so did not know where to find other people that read it. In the meantime he wanted to be baptized like Jesus was, but did not know how to go at it. After thinking it over he decided to go down to the river and immerse himself, as he knew of no one who baptized that way. Then the others wanted to do the same thing, so he immersed all of them in the river. One day reading the daily paper he read that a Baptist Convention would meet in Campinas, and he decided to go and see what it was like, if it was composed of people who read his book. He went with fear and trembling not knowing in what kind of a mess he might find himself. Mr. Ingram was the secretary of the Convention and saw him coming into the meeting, as if he was afraid. He walked up toward the front, and listened to the reports of the churches and the number of baptisms. Finally he got up courage to ask permission to speak, which was readily granted him. Then he explained all the circumstances, and asked if they followed his little book, showing it to the audience. When he was assured by the President that it was their rule of conduct, he was very joyful and presented himself to the church in Campinas to be received in the regular way. It shows what the New Testament will do with those who really try to follow Christ and His Word."

PROTESTANT OF THE PROTESTANTS

By J. H. Rushbrooke

(Portion of address at recent Baptist Union of Great Britain.)

"The Baptist denomination is not an accident, nor an incident, nor an experiment; it is the normal development and permanent embodiment of a great Christian principle."

That is a high claim. I do not adopt these words from the opening address at the First Baptist World Congress held in London in 1905 as implying that so long as the earth remains there must needs be a separate Baptist denomination. No man may pretend thus to lay down laws for the future, and to anticipate the providential leadings of God. Vast changes may pass upon religious thought within and without our borders; approximations hitherto undreamed may appear; the way may open for entering into new relations without sacrifice of conviction. It would, of course, be stupid and presumptuous to regard all which Baptists hold as partaking in the quality of eternal truth; the easy and crushing retort lies ready to hand that on many secondary issues we notoriously differ. But central, vital, creative Christian truth demands embodiment; and our denomination exists, and so far as we are able to see will persist, as the answer to that demand.

The Unifying Principle

What, then, is the unifying religious principle of Baptists, the source and governing idea of their distinctive life and practice? I find it in the Protestant motto, "sola fide," "by faith alone," the personal faith which involves direct, immediate relation with God in Christ. The great, simple, splendid gospel whose rediscovery and reassertion is the glory of the Reformation; we have taken that seriously. We exist to maintain it, and to guard it against accretions that obscure or weaken it. Personal faith is for us the royal dominant fact. An individual spiritual experience and that alone makes a Christian. "Here stand we: we can do no other." The reality and the measureless significance of our conversion, implying from the divine side regeneration; personal loyalty to Christ; individual faith—phrase it how you will—here is the organizing idea of Baptist life and witness. That, although taking it seriously—for we are Protestant of the Protestants—we have not always clearly discerned its range and power, we humbly confess. Yet we cherish the fixed purpose to act with utter consistency upon the conviction that faith is all-important. That others hold and profess this we thankfully acknowledge. We do not regard them as enemies, but hail them as brethren, and urge them to consider the testimony which, under Christ, we are bound to offer. We are constrained to believe—or we should not be Baptists—that the evangelical experience of faith has implications and applications revealed to us by the Spirit of Christ; and therefore that our churches stand for religious values which cannot be surrendered. But we rejoice in everything that links us with fellow Christians. We are a "salvation army" as truly as the body that owns William and Catherine Booth as father and mother in God. The "inner light," rightly understood, is no less a reality for us than for the descendants of George Fox. John Wesley is of our kin; we remember indeed that his preaching liberated the spiritual energy which shaped the "New Connexion of General Baptists." Our churches throughout the world, amid all local and temperamental differences, or varieties of custom, are irrevocably Evangelical in basis and evangelistic in spirit. I repeat: this word, "by faith alone," is for us "the article of a standing or falling church."

It is clear, fathers and brethren, that an immediate living experience must carry tremendous implications. He that by grace through faith has to do directly with God in Christ can

(Continued on page 6)

The Baptist Record

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE WHITE HORSE—AND THE RED

It is a pity that many who study the Bible, avoid the book of Revelation. To be sure there are many things in it which none of us have yet understood. But God did not give us a revelation to be put away in a dark closet where no effort would be made to understand it. It has an interest and a fascination which only dramatized truth can have, for that is what it is, truth set in motion and embodied in objects and symbols and pictures. The Bible would be a stale book if it were built up like an ordinary treatise on theology. It is a book of theology, but its teachings are conveyed to us in living men and in beautiful symbolism.

But this is not a dissertation on the whole book of Revelation, nor on any considerable part of it. Just a few verses. Jesus sent his angel and made known to John by signs the things that should soon begin to happen. Truths that are taught in plain speech elsewhere in the Bible are here presented in a series of moving pictures. And these four horses in the Apocalypse are striking symbols of great truths. The horses are more conspicuous here than the riders.

These seem to set forth the introduction and progress of the gospel era, the same thing that is set forth by other symbols in the succeeding chapters of the book, all the way through to the consummation of the age. In this article we can be concerned only about the white horse and the red. Remember that this is the beginning of the breaking of the seven seals. These seals are broken by the Lamb of God in the midst of the throne. Jesus Christ, the sacrificial lamb is the only one who can make known the purpose and work of God. As he opens the first of the seven seals, one of the four "living beings" says with a voice of thunderous authority "Come" and the white horse comes forth. This can be none other than the gospel of the Lord Jesus Christ, or the incarnate word of God.

Every word is significant of militancy and conquering righteousness. The righteousness is indicated by the whiteness of the horse. Again and again in Revelation is white used as the symbol of purity. It is worth looking up. Jesus Christ introduced new standards of righteousness among men. He said Except your righteousness shall exceed that of the best you have ever seen, ye cannot enter the kingdom of God. It is by this that his victories are won. It is said of him, A scepter of righteousness is the scepter of thy kingdom. "Thou hast loved righteousness and hated iniquity, therefore Jehovah thy God hath anointed thee with gladness above thy fellows." We are to seek above all else and before all else "his kingdom and his righteousness". "The kingdom of God is righteousness and peace and joy in the Holy Ghost". It is easy to understand the symbol of the white horse.

But the symbol is not merely of righteousness and truth but of militant righteousness and truth. That is why he is on a horse. When

Jesus rode into Jerusalem shortly before his death, he was on an ass, not on a horse. That meant that his character was meek and his purpose was peaceful ("Behold thy king cometh meek, riding upon an ass"). He is the prince of peace and he does not seek to accomplish his purpose by physical force. That is true, but it is the portrayal of only one side of his character. The character of Jesus is many-sided. Almost in the same breath he is called the "lamb" and the "lion of the tribe of Judah".

Here he is represented as going forth "conquering and to conquer, that is as actually winning victories, subduing opponents and going forth with that purpose in view. That is why he is on a charger, for horses were used specifically in war, and not commonly as beasts of burden. He had a bow in his hand and there was given him a crown. Every falsehood in the faith of men and every unrighteous practice were to be his targets.

It is no surprise that when the second seal was opened by the lamb and the progressive purpose of God began to unfold, at the call of the second living creature there came forth a Red Horse. "And to him that sat thereon it was given to take peace from the earth." The going forth of the gospel of Christ into the world has never failed to bring disturbance. The preaching of the truth will always put falsehood into a fighting mood. The insisting upon a high standard of righteousness will always stir up trouble. It was so in the days of his flesh; it was true in the days of Paul and it has been true ever since, and will be to the end of the world.

Jesus said, when the disciples cautioned him about stirring up trouble with the Pharisees, "Every plant which my heavenly Father hath not planted shall be plucked up". Again, "I came not to bring peace but a sword". Again, "I came to throw fire on the earth. Would it were already kindled." The world cannot be moved out of its indifference and sin, its age-old practices of wrong, and its centuries of false systems of faith without conflict and conquests. The unrest that we hear about in India, in China, in Mexico are the natural and necessary accompaniments or predecessors of progress. The earth did not come to its present habitable and fruitful condition except by great upheavals. Nations make progress only in the face of conflict. Truth and righteousness never had an easy time, not in our world, and amid our kind of people. Upheavals always attend and follow the progress of the gospel.

The lesson for us at this time is that the truth is not advanced by pacifism. Men may decry controversy and cry out for peace, but that is not the way the kingdom comes. More people are baptized in the years of great theological battles than at any other time. More people were baptized last year by Baptists on the foreign fields, many more, than ever before. You needn't get scared every time you hear the hoofs of the white and the red horses.

The most foolish thing done at the Northern Baptist Convention was the resolution calling for a six months' truce and a campaign of evangelism. Evangelism does not thrive in times of truce. Victories are not won by pacifists. A donkey is not the symbol of conquest. Our brethren who are pleading for peace are not on the road to victory. Whenever we lose our zeal for truth, we will find our love for souls is passing away. The preachers who baptize most converts are those who preach a militant gospel.

The Huntsberry Evangelistic Party, consisting of Evangelist E. E. Huntsberry, Singer Byron Cox and Mrs. Huntsberry as pianist, closed a two weeks meeting with the Jackson (La.) Baptist Church June 27th. There were twenty-seven additions, sixteen of which were by baptism. The church was greatly revived and the whole town is grateful for their good work. Brother Huntsberry's work is sound and constructive.

KEPT IN THE HEART

Twice it is said of Mary the mother of Jesus that she kept the strange words and incidents of his birth and childhood in her heart. First when the simple shepherds from the hills of Bethlehem visited him on the night of his birth and told what they had seen and heard. When they had told their strange story, it is said that "Mary kept all these sayings, pondering them in her heart". And again when Jesus went with them for the first time to Jerusalem to attend the Passover feast. She did not understand about his remaining in the temple and his explanation of it. She could not take it all in. And when they went back to Nazareth it is said that "His mother kept all these sayings in her heart".

There is a mighty fine lesson here for our generation, and may it be said particularly for the younger generation in every generation. We have come upon a time when "self expression" is the slogan, when every one is not only free to do as he pleases and say what he pleases, but paradoxically he is almost coerced to do so. He must utter his thoughts before they are mature, he must not wait till the fruit of thinking and meditation is ripe for the market, but must force them under some sort of hot house measures, and much of the product of men's mind is an abortion, born before its time of maturity. This is one result of our get grown quick method of education, which is no longer a natural growth of years, like that of Moses, or David, or Jesus, or Paul, but a manufactured product of our modern standardized machinery.

Notice in contrast to this idea the calm self reserve of Mary. She was very young; she had little experience; and she was undergoing the discipline of a road she had never traveled before, an experience some of which none other had ever had. There were no guide books to study; there were none whom she could consult. Perhaps there were those who could have told her aplenty, and would have been glad of the opportunity. But such are hardly safe counselors and guides. Time and God and our own hearts will work out some things that we cannot learn from other people.

Mary could not fully understand the report of these shepherds. Later she could not understand the words of her son, this lad of twelve years, who spoke about his "Father's house". Mysteries were accumulating. It would have been the delight of a weak person to talk about it to everybody she met. But not so with Mary; her lips were sealed. God put the imprint of silence and the wisdom of speechlessness on her lips. Here was the fine discipline of self restraint, the opportunity to wait on God for the unfolding of some things which cannot be interpreted now.

How many foolish thoughts are uttered in haste! How many doubts and questionings are thrust out upon the world, to the confusion of others, and to confirm the uncertainty of those who speak prematurely.

It is true of all of us that we know in part. There are many things of which Jesus says "ye cannot understand them now". But why should our ignorance and our doubts and questionings abound in the sight of others? They have enough of their own. The finest judgment and the best sense in the ability to wait, to wait in silence and in confidence. A serious fault is the habit of evaporating at the mouth. Not only is it well to keep our doubts and questionings in the background. But much of personal experience is better kept in reserve. Not all our dealings with God is intended for the public. The secret of the Lord is with them that fear him. There is ample opportunity for testimony to others of what God has done for us. But unless something is held in reserve, we may sell to others all the seed corn for future harvests of grace.

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THE CURSE OF COVETOUSNESS

When a man asked Jesus to intervene and see that a fair division of the inheritance be made between him and his brother, Jesus declined, saying "Who made me judge or divider among you?" Did he not have a right to do so? Could he not have seen that an equitable division was made? Would it not have served the ends of justice? Yes, but there is something better and higher even than justice. Covetousness is at the bottom of much of the demand for justice. To be delivered from covetousness and greed is better than to get our just dues. Covetousness is at least as bad a sin as injustice, and Jesus sought to cure this first. Perhaps if we can be cured of covetousness, we will be better judges of what is just. To cure covetousness will cure many of the ills of society and the sins of the individual. Jesus chose to begin there. He said on another occasion it is better to generously give to an oppressor rather than seek to recover what he has taken from you. "If a man take away your coat, give him your vest too." And Paul said instead of going into court to recover damages for wrong done by your brother, it is better to suffer injustice.

It is hard for us to learn the truth of Jesus' saying that "a man's life consisteth not in that which he hath—even when he has abundance". Life is a far subtler, finer thing than material possessions. Indeed life may be actually smothered by what you possess. You may be so occupied with it as to actually prevent the purposes of life. Some men are so busy looking after what they have that they are practically strangers to their children, and the fellowship of the home; the companionship of loved ones is unknown. Some are so busy keeping what they have, or getting more, that they have no time for the development of the finer sensibilities of mind and heart. It is possible even to be so taken up with the enjoyment of worldly possessions that the higher spiritual delights are unknown. If a man has no room for God in his heart, or no time for his service amidst the distractions of business, he has made a failure of life. Consider the foolish rich man.

A few years ago it was said that a boy evangelist traveling through the state and holding meetings made the burden of his preaching that the world was coming to an end in four years. At the conclusion of the meeting he urged a liberal collection because he wanted enough to keep him in school for some years. Of course many laughed at him. But are we better than he? We profess to accept at their face value the words of Jesus. And he says, "Let your loins be girded and your lamps burning; and ye yourselves like unto men looking for their Lord, when he shall return from the marriage feast. Sell that which ye have and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not". Jesus would produce a commotion in the real estate market, wouldn't he?

A GREAT EVANGELIST JOINS THE BLUE MOUNTAIN EVANGELISTS

As Field Secretary of The Blue Mountain Evangelists, I rejoice in the announcement that Evangelist O. W. Triplett, widely and favorably known in Virginia, North Carolina and South Carolina as a safe, sound and unusually effective Evangelist, becomes one of The Blue Mountain Evangelists. I unreservedly commend him to pastors and churches. He has unusual gifts in reaching men, and is known as a great, safe reaper. No ill effects will follow his work.

He expects to move to Blue Mountain, Miss., this fall, and letters may be addressed to him in my care.

—T. T. Martin.

PLACES AND DATES OF ASSOCIATIONAL MEETINGS

Association	Place	Date
Tippah Co.—Fellowship Church		Sept. 1-2
Lafayette County—Concord Church		Sept. 7
Marshall County—Salem Church		Sept. 8
Lebanon—Big Level Church		Sept. 8
Prentiss County—Baldwyn Church		Sept. 8-9
Benton County—New Prospect Church,	6 miles west of Walnut	Sept. 8-9
Jackson County—Pascagoula Church		Sept. 9
Grenada County—Grenada Church		Sept. 8
Alcorn County—Tishomingo		
Chapel Church		Sept. 9-10
Lee County—Union Hill Church		Sept. 9-10
Monroe County—Center Hill		Sept. 9-10
Marion County—Holly Springs		
Church		Sept. 10-11-12
Hancock County—Corinth Church,		
6 miles south of Nicholson		Sept. 11
Calhoun County—Concord Church		Sept. 14
Quitman County—Belen Church		Sept. 15
Coldwater—Grays Creek Church		Sept. 15-16
Oktibbeha County—Double Springs		
Church, near Maben, Miss.		Sept. 16
Pontotoc County—Turnpike Church		Sept. 16-17
Bay Springs—Montrose Church		Sept. 22
Lauderdale—Goodwater Church, 12	miles west of Meridian	Sept. 22
Yalobusha County—O'Tucklofa Church,		
6 miles east Water Valley		Sept. 22
Franklin—Roxie Church		Sept. 23
Tate County—Coldwater Church		Sept. 23
Pearl River County—Carriere Church		Sept. 23-24
Leake County—Corinth Church		Sept. 24
Jeff Davis County—Prentiss Church		Sept. 24-25
Neshoba County—Hope Church, 9 miles	west of Philadelphia	Sept. 24-25-26
Rankin County—Brandon Church		Sept. 29
Zion—Tomnolen Church		Sept. 29-30
Tallahatchie County—Charleston Church		Sept. 30-Oct. 1
Oktibbeha—Pleasant Grove Church		Oct. 1
Walthall County—Lexie Church		Oct. 1
Pike County—Friendship Church		Oct. 1-2
Liberty—Rolling Creek Church,		
4 miles S. E. Stonewall		Oct. 2
Simpson County—Shivers Church		Oct. 5
Holmes County—Tchula Church		Oct. 5
Carroll County—Hickory Grove Church		Oct. 5-6
Jones County—Laurel West End Church		Oct. 5-6
Scott County—Harperville Church		Oct. 6
Union—Port Gibson Church		Oct. 6-7
Newton County—Newton Church		Oct. 6-7
Yazoo County—Bethel (Black Jack)		Oct. 7
Mississippi—Berwick Church, Amite Co.		Oct. 7
Chickasaw Co.—Houston		Oct. 7-8
Perry County—Brewer Church		Oct. 7-8
Covington Co.—New Hope Church, 5	miles north east of Sumrall	Oct. 7-8
Columbus—Columbus First Church		Oct. 8
Winston County—Mt. Carmel Church		Oct. 8-9-10
Copiah County—Dentville Church		Oct. 12
Panola County—Liberty Hill Church		Oct. 12
Smith County—Taylorsville Church		Oct. 13-14
George County—Union Baptist Church, 4	miles south of Lucedale	Oct. 13-14
Trinity—Old Montpelier		Oct. 14-15
Kosciusko—Unity Church		Oct. 14-15
Lincoln County—Little Bahala Church		Oct. 15
Wayne County—Strengthford Church		Oct. 15
Greene County—Pleasant Hill		Oct. 15-16-17
Sunflower County—Bethel Church		Sept. 16-17
Montgomery County—Duck Hill Church		Oct. 19
Clarke County—Harmony Church		Oct. 21-22

If any corrections are necessary, please notify the Board office at once. We shall appreciate it if any one will mail to the Board office, Jackson, Mississippi, copies of minutes of associations which do not appear in this list. It is of vital importance that we have this list complete at an early date.

—R. B. Gunter.

President Coolidge is spending his vacation away off in the country—four miles from the railroad in New York state.

SUMMER SCHOOL OF THEOLOGY

At Ridgecrest, N. C.

As announced by our Education Board, a School of Theology was opened at Ridgecrest July 1st. The classes meet twice as frequently as in the curricula of the theological schools of the Southern Baptist Convention. It is thereby possible to complete the work of four months, in any of our theological courses offered in the summer school, in the two months in which it is in session. The attendance in July is encouraging, and the work is in full swing. It will, no doubt, be of interest to many to know that the second month (four weeks) will begin July 29th and close August 25th. In that month, work—equivalent to the second quarter in the Southern Baptist Theological Seminary and to the corresponding period in the other institutions—will be conducted according to the following schedule:

1. In the New Testament, President DeMent, of the Baptist Bible Institute, will give the work in the Life of Christ, from the Sermon on the Mount to the Ascension; the Inter-Biblical History and the first part of the life of Christ having been covered during the first month.

2. In the Old Testament, Dr. J. B. Weather- spoon, of Louisville, Kentucky, is conducting the work during the first month, using Price's "The Monuments of the Old Testament," and Sampey's "Syllabus of Old Testament Studies," and covering the course of the Old Testament History up to David. During the second month, covering the second quarter's work, Dr. B. A. Copass, Head of the Department of Old Testament in the Southwestern Seminary, will continue this class, covering the history and literature from David to the restoration of Israel and Judah. Dr. Copass will also be prepared to conduct work in the Theology of the Old Testament if required by any students.

3. Prof. H. L. Batts, of the Theological Seminary of Mercer University, is in charge of Religious Education. His specific course this summer is in the Pedagogy of Jesus, in which the actual teaching of Jesus is studied by way of developing and illustrating the principles of religious pedagogy and affording an example of the ideal teacher whose methods are to be used in the teaching of the present day. This work will continue in the second month.

Prof. Batts is also offering a course in Christian Sociology, developing and applying the principles of Christian ethics to present day sociological problems in all their phases.

4. Christian Missions is being studied under the direction of Dr. W. O. Carver, of the Southern Baptist Seminary. During the first month an intensive study is being made of the place of Missions in God's Plan of the Ages and in the Kingdom enterprise of Jesus Christ as set forth in the Bible. During the second month the course of missionary operations will be studied, the missionary work and influence of the Hebrew peoples and of the forces of Christianity down to the year 1000.

Prof. Carver is also conducting a course in Christianity and Current Thought, for which full credit will be given by the Seminaries so far as required in this department. The course covers an outline of the history of Christian Apologetics; the aim and method of Apologetics; and the chief problems for Christianity in present day culture. It is the last of these three phases of the subject which will be dealt with in the second month.

These courses are open to theological students, ladies looking to the thorough courses in the Training Schools, and to any others who are prepared to take them. All classes are open to the attendance of visitors, either regularly or occasionally, but with the understanding that the work is conducted for bona fide students in the various departments.

J. W. Cammack, Ex-Officio President.
B. H. DeMent, Dean.

(Continued from page 3)

acknowledge but one authority in religion: the Lord himself must be the sole Ruler. The relation of the Saviour and his disciple becomes so intimate that "I" is transformed into "Yet not I, but Christ that liveth in me." Such authority is in its very nature final and absolute, since it has its seat in the inmost depths of personality. Even an apostle may not assume the dominion that belongs to Christ: "Not that we have lordship over your faith, but are helpers of your joy: for by faith ye stand." Let me borrow another sentence of the address already quoted: "The essential Baptist principle . . . is this: An acute and vivid consciousness of the sovereignty of Christ, accompanied by a steadfast determination to secure the complete and consistent recognition of his personal, direct and undelimited authority over the souls of men."

That is how we apprehend and apply our fundamental religious principle.

This being so, our conception of the church is natural and inevitable. The test of every ecclesiastical organization must be its capacity to express the innermost in religion. . . .

The church that accepts his authority is built up of men and women believing and confessing. It must reject all lordship that conflicts with the authority of the one Lord of the soul. Leadership within the church is not that of rulers that "lord it" over others; it rests on preeminence in brotherly service. These are elementary truths which we dare not set aside. The questions by which all modes of organization must be tried are two: Do they accord with the mind of the Founder and Head of the church? Have they a legitimate place in a brotherhood of the spiritually enfranchised?

The Baptist Conception of the Church

The Baptist is thus led to the idea of the church as the voluntary but inevitable association of faithful men, each in immediate relation with his Lord, spiritual equals in Christ. This conception supplies his criterion of all politics. They are invalid if they contradict this constitutive idea. A papacy manifestly does so: when a fellow-man claims in the sphere of religion the unqualified submission of millions we are disposed to refer to the Apostle Peter who—quite unaware that he is the first pope—forbids his "fellow-elders" to lord it over their charge. A "historic episcopate" possessing an authority derived by succession from the apostles—we may leave aside the doubtful character of the history, but we must ask: Does the theory fall into line with the principles of Jesus? The conditions under which the powers are exercised may be varied or modified: an episcopacy may be "constitutional" instead of "monarchical," but to acknowledge the necessity of an "order," episcopal or presbyterian, without whose participation the church cannot commission a brother to obey his divine call to the ministry of the Word: is not this to impair the liberty of the Christian society?

Such an ideal implies that for us the essentials of the church are not in organization. The Christian man, with his experience of faith, not the institution, is the primary. We believe in the church universal, the only church that is catholic without qualification. It is a divine, a supernatural, and a continuous creation. It embraces all the faithful. Its unity is indestructible; and into it as living stones are built all true Christians. That church is not an institution; it transcends them all; none of them, nor all together, can fully represent it. But it is certainly by the will of Christ and the inspiration of his Spirit that Christian men come together in visible societies. When we call their association "voluntary," we mean that it is the personal act of each believer; and that this spiritual fellowship cannot be entered by proxy, nor under external constraint. We do not mean that an

arbitrary human decision is involved. The believer is not a law unto himself; he is subject to the law of Christ—the "perfect law of liberty" implicit in the relation of faith. Now the Christian man is inevitably social. That personality transcends stark individualism is no recent discovery in religion; it is psychology that arrived late! "The Bible knows nothing of a solitary religion," said a "serious man" to John Wesley. Of course not; faith involves fellowship. Does not the New Testament describe believers as "children of God by faith in Christ Jesus"? The common relation to the Father implies relation to one another, and constitutes them in a peculiar sense the family of God, the household of faith, brothers and sisters in Christ. The visible church represents this fraternity; and only in the community can the personal life rise to its noblest. It is "with all the saints" that we apprehend "the breadth and length and height and depth," and know the otherwise unknowable love of Christ. Living religion cannot be without "thou and I" between the soul and God, but it cannot halt there. In fellowship we move onward, "till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."

But some one may say: "You have not touched on baptism." Let me rather claim that every word I have uttered bears upon it. Is there anything in all the world to compare with our Christian baptism as a means of setting forth the supremacy of faith, its nature and its implications? Faith involves an immediate personal relation with God in Christ; the requirement of personal confession leaves that fact clear and unmistakable. It cuts at the root of any magical view of the ordinance. Baptismal regeneration is to us a doctrine as perilous as it is unscriptural. The paradox of our denominational life is that by means of a rite we offer decisive testimony against ritualism. In its very form the ordinance expresses the believer's reverence for the sole authority of Christ. The symbolism of immersion guards and proclaims great evangelical truths and experiences: the saving significance of the death, burial and resurrection of the Lord Jesus, the new life which is the common life of member of the church of Christ. Therefore we assert in action louder than words that self-dedication is an indispensable element. The christening of infants divests the ordinance of its full and proper meaning; to treat the infant as baptized deprives him of his right and privilege of making his own confession, and as a believer receiving baptism in the Lord's way. I recall an afternoon in a lecture-room at the Berlin university where years ago I listened to that most brilliant of teachers, Professor Harnack. He was speaking of the mediaeval custom of celebrating a children's eucharist. The reformers, he said, made short work of this, merely by asking: "What possible value can a rite possess, apart from intelligence and personal faith?" And he added the searching question (which he left unanswered), "Gentlemen, if they had faced the same problem as to infant baptism, what would have been the effect on the standards of our church?" Baptists stand apart from the majority even of evangelical Christians at this point; and just here appears most clearly the fixed purpose of our community, the unwavering resolve to express and to guard the conception of the church as the fellowship of Christian men. Rightly understood, we cannot make too much of baptism. He who regards it as an indispensable condition of salvation is a sectarian and a ritualist; Baptists see in the ordinance a divinely appointed means of ensuring the simplicity and purity of the gospel. We exist for nothing else than the propagation and defense of the gospel; in the fulfillment of that purpose, as God gives us light and guidance, we find the final, the only, and the sufficient justification of our existence as Christian churches.

HOSPITAL COMMISSION APPROVES CONVENTION RESOLUTION

By Louis J. Bristow, Secretary-Treasurer

At the annual meeting of the Hospital Commission held June 22nd, the Secretary brought to the attention of the Commission the action of the Southern Baptist Convention relative to the creation of man and the following resolutions were unanimously and heartily adopted:

"Whereas, the Southern Baptist Convention declared its acceptance of the Genesis story of the creation of man and rejected every theory, evolution or other, which teaches that man was developed from, or came by way of, a lower order of animal ancestry; and whereas the Convention requested its Boards and Agencies to give the Brotherhood assurance of their acceptance of such declaration, therefore,

Be it resolved, by the Hospital Commission of the Southern Baptist Convention in annual session this June 22, 1926, that it does hereby give the Brotherhood such assurance."

THE LAME TO WALK

By Louis J. Bristow, Superintendent

I am this day writing a letter to Dr. A. J. Preston, Pastor of the Baptist Church at Madison, Florida, to send for a fourteen year old girl who has been in this Hospital as a patient for several months. The little girl had not walked for nearly a year when she came to us and today seems to be as strong as any normal fourteen year old girl. This is one of the many charity cases treated in the Southern Baptist Hospital in New Orleans and is a trophy of the humanitarian Christian service of this institution.

Recently our Chief Orthopedic Surgeon and the Superintendent made a visit to a neighboring state to hold an orthopedic clinic. A local fraternal organization had advertised the meeting and there were gathered together ninety-three cripples for examination. Many of them could be and are being treated in their homes. Others are being treated in the Southern Baptist Hospital in New Orleans, and we trust ere long to have all of these cripples to walk. Surely this is a work worthy of our great Christian denomination and pleasing to our Lord.

WHY NOT STOP?

The Mississippi law says stop—now why not obey it? Some of my best friends have failed to obey this law and the old "chu chu" train shot them into eternity, and somehow I just feel that a little article along this line to the readers of our great paper would not be out of place.

Now brother reader, is it not much better to "stop, look and listen" than to have your friends looking in a casket upon your dead form, and with your eyes closed and your spirit in eternity? Within the last year I have ridden in the cab with engineers on this I. C. Railroad for a good many miles and I was agreeably surprised at the anxiety of these men concerning the people they are likely to meet at the crossings. The last engineer I rode with told me he had seen twice on his trips a man and a woman who looked at his approaching train and instead of stopping, they stepped on the gas to beat him to the crossing. On one of these occasions three people were killed. Now who is to blame for such folly? It really seems that the drivers of the gasoline wagons on the above occasions were flirting with death. Why not stop and let the train by? It is their track over which we are to go, so I appeal to our readers to "stop, look and listen." Observe this law and have fewer funerals.

May our Father help us to use what little sense we have and especially while we are at the wheel of an automobile. It makes no difference if you are even driving a Ford—that thing can't butt off an engine.

Here's hoping some good may come from this little article.

Yours for the law,

—W. E. Farr.

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—W. E. Farr.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"



REV. A. F. CRITTENDON

I take great pleasure in introducing Brother A. F. Crittendon to the Baptist brotherhood of Mississippi. Brother Crittendon is a Tennessean by birth, but came to us from Festus, Missouri, where he has been pastor the past two years. He took up his pastorate with the Indianapolis Baptist church June 1st.

He received his literary training in Hall-Moody Institute and finished his Th.M. degree at the Southwestern Seminary, Fort Worth, Texas, in 1920, and did all required resident work for his Th.D. degree from same institution. His good wife completed her B.M.T. course from the Woman's Training School, and is thoroughly qualified for all the duties of a pastor's wife.

After finishing his Seminary course in 1920 he went to Pittsburg, Texas, where he did a most constructive work. During his residence at Pittsburg he was made President of the East Texas Sunday School and B. Y. P. U. Convention, also President of the East Texas Baptist Encampment, and since coming to Indianola has been made President of the District B. Y. P. U. in District Two.

We are glad to welcome these cultured Christian workers to our beloved state. Our hearts are wide open to you and we wish for you every success in your new field of labor. You will find in Mississippi the greatest brotherhood of Baptists in the South and the greatest set of ministers on earth to work with. Blessings upon you. The latch string is always on the outside. Come to see us!

—J. S. Deaton.

THE FUNCTION OF WEALTH

Wealth is an indispensable factor to the progress and prosperity of a nation. Without wealth we would be unable to maintain our present industrial order. So complex has our commercial life become and so essential have our manufacturing industries become to the happiness and peace of our people that it would be calamitous to curtail their powers of production by cutting them off from the supply of large sums of wealth. Distress and want would soon stalk abroad in the land were we to dry up the sources of our supplies for food and fuel and clothing.

It is also necessary that individuals have in their possession some wealth. It is not necessary that we be wealthy, but it is imperative that we have the necessary means to maintain our homes;

train our children and supply them with the comforts of life.

We have reached the place in our national life where we need to do some clear thinking regarding the function of wealth. What is the real, fundamental purpose and function of wealth? Is it not this: **Wealth, money's sole function is to do good.** If it does not do good it is wasted. The fundamental purpose of wealth then is to help us to render a real service to humanity; to enable us to bring in the Kingdom of our Lord Jesus Christ.

Gross materialists, whose only thought is for self and whose ambitions center upon getting as much for themselves as possible and putting as little as possible into life, rarely achieve worthwhile attainment, and if they seem to progress, it is only that they seem to do so. Real progress and success consists in doing good to others. It is not what you can get but what you can put into life, that makes life worthwhile. That is the new code under which we must enlist our people if we are to do things worthwhile in the Kingdom. If we would understand more clearly the true function of wealth we must practice more fully Christ's injunction to his disciples, when he said: "Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles".

We need to get away from the idea that wealth is a curse. It may be made a curse, but it is not in itself a curse. Paul's admonition to Timothy rings true and suggests the true function of wealth. "Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate, laying up for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed". The apostle sounds the keynote of wealth here and points out the sole function that it is to perform in this present world—viz: **that of doing good.**

Our Heavenly Father never intended that wealth should be a source of evil; a tool in our hand with which to oppress, but a power with which to do good. He will not permit us to use it to oppress others without meting out to us the punishment we deserve for the wrong use of it. It may be possible for us to get by in this life, but be sure your sins will find you out in the life to come. We must be willing to communicate, ready to distribute, using our wealth in the service of others if we would lay up for ourselves a good foundation against the time to come.

Our danger today lies in the fact that we are allowing our wealth to become concentrated in the hands of a few. The combined capitalization of all the corporations in the United States amounts to 70 billion dollars. Concentration of power is a dangerous thing in any line, and becomes especially dangerous when concentrated in the hands of soulless corporations.

One of the most important questions confronting this generation is this: Shall we continue to spend so disproportionate an amount of time in the kitchen of life, or shall we linger longer in the parlor, the library, and the chapel? A vigorous indictment of the present state of affairs is drawn by R. H. Tawney in these words:

"The burden of our civilization is not merely, as many people suppose, that the product of industry is ill-distributed, or its conduct tyrannical,

or its operation interrupted by embittered disagreements. It is that industry itself has come to hold a position of exclusive predominance among human interests, which no single interest, and least of all the provision of the material means of existence, is fit to occupy. Like a hypochondriac who is so absorbed in the processes of his own digestion that he goes to his grave before he has begun to live. Industrialized communities neglect the very objects for which it is worth while to acquire riches, in their feverish preoccupation with the means by which riches can be acquired. If the love of money is indeed the root of all kinds of evil, then we shall certainly reap an abundant harvest of trouble from the seed-sowing now in process".

These are significant words and seem to diagnose our situation very clearly. Our trouble is, as indicated by Mr. Tawney, **that we have given industry itself exclusive predominance among human interests, instead of placing the emphasis upon the supreme and primary things of life.** Man's life consists not in the abundance of things which he possesseth. Christ said to a certain rich man "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" Then he points out for us again the true function of wealth. "Sell that which ye have, and give alms, make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth". The things that shall endure are of spiritual content, and should have chief place in our thoughts and plans. Shall we, as individuals and as a nation, become so absorbed in the processes of acquiring wealth, and so blinded to the true purpose of wealth, that we shall, like the hypochondriac, go to our grave before we begin to live?

The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. We must get our people to see that our future security depends upon the forces of righteousness. We must more and more come to understand and appreciate the function of wealth. That God has given us the ability to make it and the privilege of possessing it, not owning it, but possessing it, that we may do good with it, and, unless we do good with it, that we are unfaithful stewards of the trust, and shall be called into account for having wasted it.

STEWARDSHIP CLASS IN JACKSON COUNTY

Beginning on Thursday evening, July 1st, we had the privilege of teaching a fine class in Christian Stewardship with the First church of Moss Point.

Brother S. J. Rhodes, who is pastor of the East Moss Point church and county organizer for the association, arranged for the class. All churches in the association were asked to co-operate in the work, thus making it a county-wide stewardship meeting.

Pastors Rhodes and Brock are going forward in their efforts to enlist all the churches in the stewardship work until the whole course is completed. Jackson county is taking her place in the front ranks in the stewardship work, having had some 75 people in the class work during the past few months.

Let all the county associations take this matter up at the very earliest time convenient for them and see that a class is taught in Christian Stewardship between now and November the first. With all the earnestness of our being let's push the work through!

What a blessed thing it is that God "is able to do for us exceeding abundantly, above what we ask or think", for our asking is so little and poor and our ideas of our needs are so small, our conception of the grace and purpose of God so inadequate.

W. M. U.

List of Associations

B. W. M. U.

Clay-Lowndes, Columbus, July 15th.
Lee County, Nettleton, August 4th.
Deer Creek, Rolling Fork, September 7th.
Union Association, Fayette, September 21st.
Leflore Co. Asso., Morgan City, October 4th.
Kosciusko, Yockanookany Church, September 14th.

Will our Associational Superintendents kindly send in at their earliest convenience the time and place of their associational meeting? Thank you.

Our Coming Encampment

Remember the date is August 7 to 13.

Remember the place is Gulfport.

Remember that Mrs. Creasman will teach with telling effect "Prayer and Missions" to Y. W. A.'s—and all others who are interested.

Remember—You Mothers of Boys be sure to remember—will make "Brave Adventurers" live for your sons.

Let us all remember that there will be many fine and helpful things for us. Let us go if possible.

Ridgecrest Y. W. A. Camp

The 14th of July I boarded the train at Jackson for Ridgecrest to attend the 3rd South Y. W. A. Camp. As the train sped along into Memphis that afternoon I wondered deep down in my heart if I was doing the wise thing by leaving so many important meetings in my own state where I would come in contact with numbers of women and young people who are endeavoring to "carry on". After a time I changed trains in Memphis and there met numbers of girls on their way to Ridgecrest—my train of thought also changed, for I began thinking about "why" we were on our way to this mountain top. By and by we arrived and found there were assembled 205 girls (twelve from Mississippi), speakers and missionaries, who tarried ten days. As these days came and went we found ourselves drawn closer into an Inner Circle with Jesus in our midst. We began each day with the morning Watch where the thought for the day was given us. Then we joined our hearts in prayer for the missionaries on the Prayer Calendar.

An opportunity to discuss the practical side of our Y. W. A. was given each morning in a conference period. We talked about many "whys" during this hour. Immediately following this two groups wandered in the Homeland with Miss Emma Leachman and Mrs. Una Roberts Lawrence, and two in China and Argentina with Mrs. G. W. Green and Miss Azile Wofford. We had the privilege of using both our nearsighted and farsighted glasses as we saw the need and also the triumphs of the Gospel in this our Homeland and our far-away countries. The seed was sown in the hearts of the Y. W. A. girls and we know God will bring forth the harvest.

The next period was given to Dr. Ray for five days, who led us over the trails which were blazed by our pioneer missionaries. He told of the different phases of work done by them and of the qualifications of those who must follow in their trail. Dr. Carver was given the remaining days, as only Dr. Carver can he showed us clearly God's plan for the redemption of the world as revealed in the Law of Moses and in the Prophets and in the Psalms. His last message was on the fulfilling of these prophecies as shown to us in the New Testament.

All work and no play would have grown monotonous, so the afternoon was given to all kinds of recreation, which proved specially profitable in a social and physical way.

Words fail me when I try to tell of the impressions made by our own beloved President, Mrs. W. J. Cox, as she talked to us at the Twi-

light Hour on "Star Trails". Surely our hearts burned within us as she led us to feel the closeness of our greatest Friend, Jesus. Then at times she left us standing before Him with a deep consciousness of our responsibility of leading others into this Star Trail that points to the Morning Star. The evening service gave us an opportunity to view from this mountain top our mission fields through our missionaries who were present. No girl could spend ten days in this Y. W. A. Camp without coming away with a deeper desire to be an extraordinary Christian.

Do you wonder now that no longer this question "why" lingers in my heart? I trust the readers of this who are Y. W. A.'s will determine now to spend ten days next June in this South-wide Y. W. A. Camp. And for you who are mothers of our Y. W. A.'s will you decide now to lend a helping hand? For surely here we come to a deeper realization of His Power, His Purposes and His Plan. —Fannie Traylor.

Chinkiang, Ku, China,
June 6, 1926.

Dear Friends:

A week ago I had a new experience in China. Of course it is an old experience in one sense, but I have been looking forward to just such an experience for a long time. Now, I know you want to know what it was and I'm going to tell you.

As you probably know, I came to China with the intention of doing country evangelistic work and up to a week ago, I had not been to the country one time. I have been trying to get the language, and I would have gone with what little I knew during the past year if I had had some one to go with me. A woman can't travel around alone in China as you can in America. The customs are so different.

Well, Hannah Plowden of Soochow asked me to come down and accompany her and her Bible woman on a trip and in that way I might get some help for my work when I do get it started. I will say that I have been doing city evangelistic work in the meantime and enjoy it very much, but I hope to start on my country work in the fall. I hope you will pray for me and pray that I may find a Bible woman. I am determined to go, so if I can't find someone to help, I shall just hunt an amah, who will probably not be a Christian, to go along as chaperon. Of course my work will be greatly hindered, but I am so anxious to get started. ("Amah is the Chinese for servant-woman.")

Now about my trip. We went to Quinshan, where we have a growing field of work. It is one of the nicest fields we have I'm sure. In most of our churches our women are in the minority, but here they are in the majority, and it is due to the faithful work of a good, consecrated Christian Chinese woman who has been a Christian since childhood. She is the principal of our school there. She is a very capable woman and everybody loves her. I have heard of her ever since I have been in China but I never knew her until the past week. Her husband is an invalid but I'm told he is a fine Christian character. The mother-in-law is seventy-nine years old and is an earnest, sweet, Christian woman. She came to our services every day and she never lost an opportunity to witness for the Master. I remember one afternoon as we were walking home with her that we met several Chinese women, with incense, going to the temple to worship idols. They became interested in us foreigners and began asking questions. Mrs. Zee, the Christian woman and mother-in-law I am talking about, told them our purpose in China, and from that, she tactfully began explaining the Gospel. She preached a sermon right there on the street.

We visited in Chinese homes each morning. Mrs. Zee, the daughter that I first mentioned, is the principal of the school and of course she had contact with the parents of all her pupils

and that gave us the opportunity to enter many homes. Many of them were strictly heathen homes too. It was not at all strange but a common occurrence to go into homes and find a picture of the old mother or grand-mother, or if there were no photo, a tablet, hanging on the wall and just below it a table on which were imitation servants that were supposed to serve them in the other world, also rice bowls and chop sticks and at meal times the rice bowls are filled with food.

I know you will be interested in hearing this story. Miss Plowden, whom I have mentioned, and her Bible woman called on a home where a woman eighty-one years old had died. After they left the home the Bible woman said to Miss Plowden "People eighty-one years old can't die". Miss Plowden challenged her and cited this instance and asked her to explain what she meant. She explained that if anyone died at eighty-one, the children must turn beggars or the one who had died would have to beg all through the next world. In this home where the woman had died they were wealthy people but they had to go through this formality so as to protect the dead one.

As most of you know perhaps, the majority of Chinese women don't wear skirts, but trousers. At Quinshan, I saw many, many women with turkey red trousers. I asked the meaning of it and was told that the red was supposed to be blood and that they were trying to protect the virtue of their dead mothers. There are many, many such superstitions in China.

We had a meeting each morning for the students. Miss Plowden led every service but one. I tried to lead it. I led it in English and used an interpreter. They speak another dialect to what we do in Chinkiang or I would have done my best trying to speak in Chinese.

Each afternoon, we had a service for the mothers. It was quite well attended. I am so glad I went, for I received much help and inspiration for my future work.

We stayed in the school at Quinshan, so had more room than anywhere else we have work. In some places on my field, I'm told, we shall have to sleep in the church. I don't know where we will cook. We have to take our cot, mosquito net, food and sometimes water along. On this trip, we discussed whether we would rather have a bed or mosquito net in China. The servant, who was in the room adjoining ours, fought mosquitoes all night and I realized what it would mean not to have a net when you have no screens, but take it the year around, I think I would rather have a bed, but thank the Lord, I have both. I don't know that I will use my bed much this winter though for I hope to be in the country most of the time. However, I have a folding cot that is not bad at all.

I won't tell you everything in this letter. May God bless you is my prayer.

Sincerely,

—Mary H. Phillips.

THE SUN AND THE LANTERN

By Rev. Max I. Reich, President, Hebrew Christian Alliance

I was walking full of gladness
On my way towards home,
In the splendor of the noontide,
Neath an azure dome.
In the sun which since creation,
Through unnumbered years,
In its undiminished brightness,
Still our planet cheers.
When a courteous stranger offered
To enhance my view
By the candle-light which flickered
In his lantern new.

"May I know thy name, kind stranger?"
"Modern Thought," said he;
Said I: "When yon sun is finished,
I will send for thee!"

B. Y. P. U. Department

"We Study That We May Serve"
Auber J. Wilds, Field Secretary

Off To The Assembly

Did you hear that call of the Gulf Coast? It was calling you to a longer life. It says "Take a week off, spend it down here with me and I will add to your years". A man can't live forever without taking a rest now and then, and the Baptists of Mississippi need to live just as long as they can, for the Lord has lots of work for them to do; so we have planned this Assembly and have filled it with good things that will make you stronger both spiritually as well as physically. You will thank us for insisting on your coming, so do not miss this chance, not only to receive a blessing, but to be one.

No Bible, No Breakfast

No bread and no bacon,
No toast can you eat,
No biscuit, no grapefruit,
No honey nor meat,
Until you have first
Read your Bible with care,
And afterwards, maybe,
Have made a short prayer.
No Bible—No Breakfast!
If we will just take
This slogan in earnest,
The difference 'twill make!
—Margaret Ford.

Eden Organizes B. Y. P. U.

We are delighted to have a letter from the Corresponding Secretary of the newly organized B. Y. P. U. at Eden telling of their beginning and giving a list of the officers. The officers elected are: Lettie Turner, President; Laura Powell, Vice-President; Louise Turner, Secretary; Emma Powell, Corresponding Secretary; Elizabeth Turner, Treasurer; Mrs. Pauline Netherland, Pianist; Mr. Vernon Netherland, Chorister; Emma Powell and Laurie Edredge, Group Captains.

We welcome this union into our circle and look forward to enrolling them as one of our best unions.

Peoria Takes Her Place With the Others

Miss Hoyte Lillian Bates, Corresponding Secretary of the newly organized B. Y. P. U. of the Peoria church, reports that they are looking forward soon to being one of the best B. Y. P. U.'s in the country, and gives a list of the officers elected to make this possible. The officers elected are: Miss Agnes Bates, President; Miss Georgia Thomas, Vice-President; Miss Hoyte Lillian Bates, Corresponding Secretary; Miss Inez Thomas, Organist; Miss Helen Robinson and Inez Thomas, Group Captains; Miss Essie Robinson, Bible Readers Leader. They are all interested in the work and that means success.

Sallis On the Boom

The two unions at Sallis report the election of new officers, which means that they are taking on new interest, perhaps, and will be soon reporting as some of our A-1 unions. The officers of the Senior union are: Rose May Eubanks, Vice-President; Joe Frank Simpson, Secretary; Louise Simpson, Bible Readers Leader; Sidney Owen, Chorister; Prof. J. T. Garland, Organist; Louise Simpson; Group Captains, Clark Simpson and Mrs. J. H. Wide-man. The officers of the Junior union are: President, Jack Weeks; Vice-President, Helen Eubanks; Secretary, Bencon Temple; Group Captains, Caroline Eubanks and Minnie Etoil Weeks.

Philadelphia Elects Assistant Pastor

We are always glad to see our Mississippi boys making good. We are delighted always to see them come back to our own state when they have been away either to school or to work. Mr. D. Curtis Hall of Laurel is one of our boys who has made good and who has come back to us. He has been elected or called by the church at Philadelphia to be assistant pastor. He will have charge of the music and also of all B. Y. P. U. activities. We know of his ability in both lines and therefore look forward to hearing many good reports of his work in Philadelphia. He writes that they are planning to have "A LARGE DELEGATION ATTEND THE MISSISSIPPI BAPTIST ASSEMBLY" that meets August 7th. Meet him there.

THE BIBLE A GUIDE TO GOOD HEALTH

G. T. Howerton, Starkville, Miss.

THE BIBLE is a text-book of God's first will and purpose for man, and gives an account of man's reaction to this divine plan.

Every relation of life finds a solution in this BOOK. Every need of man is met to the full. There can be no doubt in the mind of the reader that God planned for man to "prosper and be in health".

God planned, also, for man to be free, and this freedom must be of first importance. The Word of the Lord is "IF THOU WILT".

This applies to man's health, as well as to his property.

Take your Bible and turn to Exodus 15-26.

It will read something like this—
IF THOU WILT—

Diligently hearken to the Voice of the Lord, thy God,

And do that which is right in His sight,

And give ear to his commandment,

And keep all his statutes—

I will put none of these diseases

INCLUDE A
GOOD BOOK

For Vacation Reading

Don't take your
business with
you—substitute
a book

READING MAKES FOR
COMPLETE
RELAXATION

Our Summer Catalog of books selected from various publishers gives you abundant assortment from which to choose.

The following books are among the best sellers in this catalog.

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Selected sermons by 25 American preachers of influence.

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An eloquent book. Cites the time in your life when you must choose between making more money and devoting yourself to high ideals.

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The authentic voice of the younger generation. A glimpse of the personality of Jesus in its original beauty and power.

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Convictions that challenge the attention of Christians generally. You MUST read this book.

upon thee which I have brought upon the Egyptians—

FOR I AM THE LORD THAT HEALETH THEE".

Here is a very definite promise—but here also is a definite COMMAND.

Here is an OFFER OF HEALTH. But to close a contract an "offer" must be accepted.

All through the BIBLE God connects HEALTH and FOOD.

From the very first chapter on you will find an intimate connection.

Our Lord's Earthly Life

David Smith

\$3.00

The author of "The Days of His Flesh" has written afresh the appealing story of the Christ

Evangelistic Sermons

J. C. Massee

\$1.50

A volume of direct appeals with a two-fold purpose: To arouse churches to new consciousness of Divine love; to persuade people outside churches to acceptance of Christ as Saviour and Lord.

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North
NASHVILLE, TENNESSEE

In this same book of Exodus—23-25—you will find something like this—

"Ye shall serve the Lord your God, and He shall bless THY bread and THY WATER— and I will take sickness away from the MIDST of THEE".

Connect this for a moment with the "bread and water" diet of Daniel, and note the results.

God blesses the simplest items of a man's life to man's good.

"Your bread and your water".

God has chosen the simple things to be better than the compound.

God's way is a way of simplicity—a simple man need not err therein. The Bible as a text-book of Good Health is so simple and easy to understand. And its ways are simple, easy ways.

"My yoke is easy and my BURDEN is light".

I wish to say again to the brotherhood that the attitude of the Baptist Bible Institute toward our Baptist faith and practice is one of glad and whole-hearted loyalty. I feel sure that I speak for one and all of our faculty and officers when I state that we accept most cordially and without reservation the Articles of Faith adopted by the Southern Baptist Convention in Memphis, 1925, together with the deliverance of the convention on the subject of evolution and the origin of man, in Houston, 1926. We have always believed the truth as expressed by the above actions of the Convention and are happy to reassure our people of our continued loyal ty to the historic and Biblical faith of Southern Baptists.

Fraternally yours,

—B. H. DeMent.

George—I think Peggy will make an ideal wife. Every time I go there I find her always darning her father's socks!

Peter—That caught me, also—until I noticed that it was always the same sock!

Sunday School Department

SUNDAY SCHOOL LESSON July 18, 1926

R. A. Venable

The Call of Moses. Exodus 3:10-15;
4:10-12

Introduction: The life of Moses is divided into three periods of 40 years each: (1) 40 years of childhood, youth and young manhood; (2) 40 years of residence in Midian; (3) 40 years in leading the children of Israel out of bondage, organizing them into a nation and preparing them to enter and possess the land promised to their fathers. Of the first forty years of his eventful life we have no knowledge, save the few dramatic incidents of his infancy, in which we are told of his escape from the death penalty of the king and adoption by the princess into the royal family of Egypt. What fortunes he shared in his youth and early manhood we can have nothing more than an inference about from the conditions of his time and the advantages afforded one occupying the high position of an adopted son of the Princess of Egypt. Nor are we told how long before his flight to Midian, he refused to be called the son of Pharaoh's daughter, casting his lot with the oppressed and despised Israelitish people, whom he was to deliver from the yoke of bondage and weld into a nation whose civilization would determine the course of the ages. The motive which prompted his choice, we are told, was his faith (See Heb. 11:24-26). The choice was radical, courageous, outstanding and final. Outraged by the wrongs perpetrated against the helpless and oppressed people with whom he had cast his lot, he appears as the champion of their rights rather than as a religious reformer. Under a high sense of the wrongs inflicted upon the people whose cause he had espoused, he killed an Egyptian for smiting down an Israelite, and hid his body in the sand. His efforts to conceal his crime failed, as he learned the next day, when he interposed to reconcile two Hebrews who were striving against each other. When his crime became known to Pharaoh, and there was no escape for his life, except that of fleeing the country, "he fled to Midian" lying to the east and northeast of Egypt, where he found a safe retreat among a people, descendants of Abraham through his second wife, Kelurah. His championship of the rights of others soon came to expression in the land of exile when he stood up in defense of some women at a well, who were being prevented from watering their flocks by a gang of ruthless shepherds. The women were the daughters of Jethro, one of whom, Zippora, Moses married later on. Jethro, also called Reuel, was not only a distinguished herdsman, but also a priest of his tribe and possibly a devout worshipper of

the God of Abraham, whose influence upon the religious life may have stimulated Moses to think more seriously of the helpless and hopeless condition of the Hebrew people under the oppressive hand of Pharaoh. His education and environment during forty years of his life must have made his very unlike the Hebrew people in the type of his character, his sympathies and his point of view of life. He must have become an Egyptian by nurture, education, not to say, religion also, since he had not known a Hebrew home, but from his infancy lived in an Egyptian palace. His years of exile in Midian were years of preparation for the work to which God called him. His vocation of a shepherd tending Jethro's flocks gave him a minute knowledge of the country through which he was to lead the untrained hordes of Israelites in the years to come. One day he "led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. There the angels of the Lord appeared to him, in the burning bush which was not consumed; as he turned aside to see the wondrous sight, the angel bade him take his shoes from off his feet, for the spot was holy ground, revealing himself as the God of Abraham, the God of Isaac, and the God of Jacob. So awful was the scene that Moses hid his face, and God said to him that he heard the cries of his people, and had come down to deliver them out of the hand of the Egyptians, and lead them into a land flowing with milk and honey.

1. This meeting of Jehovah dates the beginning of the last forty years of Moses' life, and marks a change in his vocation. Here he passes from the life of a shepherd to that of delivery of the people of Israel. "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel out of Egypt." Whether Moses had ever thought of himself as the future deliverer of Israel is doubtful. He had appeared only as a champion of their rights, but now he has a call of God to enter upon a superhuman task. For this service, God had been training him for eighty years.

2. The hesitancy of Moses to respond to this call shows his thoughtful survey of the difficulties involved in the stupendous undertaking. His reluctance, he justifies upon well defined reasons, which are of sufficient force to call an answer. "And Moses said unto God, Who am I that I should go unto Pharaoh, and that I should bring the children out of Egypt?" (Ver. 11.) Moses plead his own insignificance. Whatever might have been his estimate of himself as a scholar, a thinker, an organizer and leader of men, these would count for nothing in a contest with the King of

Egypt, with countless resources at hand. But God assures Moses of his presence with him, and gave him a forecast of the success of his mission as a token of divine authority and power. "And he said, Certainly I will be with thee; and this shall be a token unto thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." (Ver. 12.) God and Moses were more than a match for Pharaoh. What man cannot do of himself, God and man can easily accomplish.

3. Again Moses finds an insuperable difficulty in the ignorance and degraded condition of the Israelites themselves. "And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" (Ver. 13.) We may reasonably infer that Israel during long years of bondage and cruel servitude, had drifted far from any adequate idea of the God of their fathers, as the One, Only, Supreme Being. How far they had fallen under the baneful influence of Egyptian idolatry is a matter of conjecture. How to approach these people, and what to say to them in respect to the God in whose name he came to them gave Moses concern. "And God said unto Moses, I am that I am; and he said thus shalt thou say unto the children of Israel, I am. God hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob hath sent me unto you; this is my name forever, and this is my memorial unto all generations." (Vers. 13-15.) At the foundation of right religion, there must be right conceptions of God. God is rightly known as he reveals himself to men. A manmade God is an idol. The vision Moses saw in the busy world was not a disclosure of a new God, whom he was to persuade his countrymen to accept as the national deity of Israel, but the God who had come into personal and covenant relation with Abraham, Isaac and Jacob, whose personal name is Jehovah, the One, Absolute, Self-existent Being, who comes into personal relation with men, who, out of the infinitude of his love, upholds, guides and blesses all his creatures.

4. But Moses again reverts to his own disqualifications for the high mission and service to which God calls him, judging from the productions of this man which have come down to us, he undervalued his ability as a master of assemblies. His speeches, his poems and his historical productions entitle him to first rank among men who have swayed the multitudes with their matchless eloquence. Just how far Moses' powers of eloquence were due to a special gift direct from God, none can tell. "And Moses said unto Jehovah, Oh, Lord, I am not eloquent, neither heretofore, nor since

thou hast spoken unto thy servant; for I am slow of speech and of a slow tongue. And Jehovah said unto him, Who hath made man's mouth, or who maketh a man dumb, or deaf, or seeing or blind? Is it not I, Jehovah? Now, go, therefore, and I will be with thy mouth and teach thee what thou shalt speak. The subject matter and the manner of speaking it were embraced in Moses' conception of sacred oratory. Not the power to please alone makes the orator, but his powers to instruct, convince and win his audience to the cause he advocates are the essential elements of all true eloquence, whether on the hustings or in the pulpit. Such eloquence Moses disclaimed and such he craved. Such the Lord gave him by natural endowment, or gracious bestowal. The Lord trains and equips his chosen leaders to a degree measured by the service they are called upon to render. The work of equipment and training call for our best endeavor through persistent, personal effort, and an abiding confidence in God's willingness to help us, that there may be no lack.

THE CHANGING RELIGIOUS ORDER IN MEXICO

By Andres Osuna

Resume of the address of Dr. Andres Osuna, former governor of Tamlipas, Mexico, delivered, Friday morning, May 28, in the Washington (D. C.) auditorium at the annual meeting of the American Baptist Home Mission Society held in conjunction with the Northern Baptist Convention.

There is a great deal of confusion in the minds of the American people in regard to the religious agitation in Mexico. It has been said that there is religious persecution where there is not the slightest idea on the part of the government to curtail religious liberties. The government is only trying to enforce existing laws to control the political activities of any church. We have had there a state church for more than 330 years, which used to control all public activities, and that church has not given up her political program at all.

During the 300 years of Spanish rule the church played a very important role in the political life of the colony. It followed a program which produced dissatisfaction and created divisions in its own ranks. The task of education was left in its hands entirely by the government, but in spite of the fact that the church had more than three times as much income as the colonial government and had a real army of religious teachers, it did not educate the people. When Mexico secured her independence only about one-half of one per cent of the people knew how to read and write. That was a great disappointment to the patriotic and thinking people.

In order to follow the requirements of the Spanish government the church never treated fairly the native clergy, who loved their country and desired the well-being of the people. Ecclesiastics were brought from Spain to occupy the high posi-

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tions of the church in the colony, in order to keep the most rigid submission to Spain and to Rome, no matter if the colonial clergy were intelligent, well educated and well qualified to fill such position. That created a division in ranks of the clergy and a great animosity from the lower to the higher clergy. The first group was for the colony, fought for her independence and were always ready to work for the uplift of the people. The latter one was always against such a program.

When the independent life of Mexico began, the church formed a political party and began to struggle for power. When an election could not be secured in behalf of its party, the church appealed to all sorts of means to get in power, using its money and great power in many ways. That was purely a political work and had with it the bitterness and violence of all political struggles in a new country.

Church and State

The leaders in the liberty party could not accept the plan of combining the religious with temporal affairs, and tried to separate the one from the other. So we had the constitution of 1857 and the Reform Laws of 1859 separating the church from the state, establishing the liberty of worship, the liberty of thinking and of teaching, which the church never accepted and always fought bitterly. The main contention with us has been to separate the church from the state not only legally but in fact. The fight has gone on through our history up to the present days. About ten years ago, when the last revolution was at its highest peak one of the leading Catholic Mexican priests, the Vicar General of the archbishopric of Mexico, published the following statements which will explain this most unfortunate long and bitter struggle, from the point of view of the clergy itself:

"The Catholic clergy in Mexico is divided into two large groups—the creole clergy, self-denying and poor, who have as a rule charge of the village parishes; and the imported clergy, mostly Europeans, rich and proud, who have great influence in the episcopates and bishoprics, as also in the rich parishes, and who have charge of the spiritual direction of the high social classes. The first mentioned have always been devoted to the duties of their office, and in the struggles which have broken out from time to time for the progress and freedom of the Mexican people have sympathized with those movements. It is to this group that Midaigo and Ocampo belonged, and to which belongs the majority of the poor clergy.

The Intolerant Catholic Group

"The other group in Mexico has always worked in favor of reaction and against freedom. It has advocated and defended not the principle of religious freedom, but intolerance and privileges; its members have tried to constitute themselves a privileged class, and have been shedding the blood of the people in useless struggles ever since Mexico became an independent country. It was to

this portion of the Catholic clergy that we owed in 1822 the ephemeral command of Iturbide. It was they who placed all their power, material and spiritual, at the disposal of the ominous government of Santa Ana, spreading the conflagration of civil war with the cry of "Religion and Privileges." It was they who furnished arms to Naro and Tamariz and enabled them to stain with blood the state of Puebla. It was they who influenced Comonfort to give the coup d'etat against the constitution in 1857. It was they who provoked and incited the horrible three years to the cry of "Religion and Privileges." It was they who attempted with Maximilian to establish the Empire in Mexico. It was they who prepared the conspiracy against Madero, contributing money to bribe the army to treason—money which was intended for the maintenance of religious faith and for the relief of the needy. They conspired, as was proven beyond doubt by the documents which have been published, to maintain the usurpation of Huerta. They abused the pulpit and their moral influence over the ignorant classes to support the dictator. They forced lay teachers to bind themselves so that in the instruction of children they would not observe the principle of liberty of creeds, and they were made to promise that they would act in the interests of the Catholic church. They armed priests to enable them to head rebellious bands, with the ever-resounding battle cry of "Religion and Privileges" . . .

"It is not a masonic conspiracy that is making war on the political Catholic clergy of Mexico. It is the majority of the people of Mexico, who today, as in the memorable time of Juarez, cannot and will not tolerate the existence in Mexico of a privileged class, however respectable, who under the pretext of defending a dogma, perpetrate all kinds of excesses and constantly disturb the public peace, unmolested and unrestrained. . . ."

The Mexican government is only trying now to enforce laws to control the political activities of the small group of the hierarchy of the Catholic church, or of any other church which may have a similar program. There is no attempt to interfere with religious liberty. On the contrary the government is determined to protect the liberty of worship by keeping religion out of politics entirely so that every person may be left free on matters pertaining to human conscience. If every church would confine itself to a religious program there would be no conflict whatever for the government is also doing a real human and highly Christian labor. Let me quote at this point what President Obregon said some three years ago to the Catholic bishop of Mexico:

"The fundamental program of the Catholic church as it is interpreted by those entrusted with its destinies consists principally in guiding all souls along the path of virtue, morality and brotherhood—using these terms in their broadest sense . . . aiming on the basis of these noble

purposes to assume infinite happiness for all in the life eternal.

"The fundamental aims of the present Mexican government in which it believes it is faithfully interpreting the desires of people may be summed up thus: to guide all the people of Mexico along the path of morality, virtue and brotherhood—using these terms in their broadest sense—aiming on the basis of these purposes to achieve a greater well-being for the earthly life. If these two programs could be realized there would result the most far-reaching conquest of well-being ever known on earth because the well-being and happiness thus sought would have been attained both in this and the next life.

"The Catholic religion requires of its ministrants that they should nourish and guide the souls of believers. The revolution which has just ended requires that the government born of it should nourish the stomach, the brain and the soul of each and every Mexican. In this basic conception of the two programs there is not only nothing mutually exclusive, but there should be on the contrary, indisputable harmony. . . ."

There may be some misunderstanding on the part of local authorities with regard to the application of the constitutional provisions. The original law regulating these general principles has not yet been enacted, but the government officials have said publicly that the spirit of the constitution is to control only political activities of any church and that such spirit will always prevail in interpreting the law.

Vague and inaccurate language will soon be corrected, the complete separation of church and state secured and the most ample religious liberty reaffirmed. If the anti-Mexican propaganda would recede, our religious problem could be satisfactorily settled in the very near future.—The Baptist.

PADUCAH, KENTUCKY

July 3, 1926.

Rev. W. W. Kyzar, State Board Evangelist for Mississippi, has just closed a two weeks revival campaign that was by far the most far reaching and satisfactory campaign ever conducted in this church. Rev. Kyzar gave us two weeks of his vacation time for this work and spared not himself through the campaign, although he was considerably worn from his regular work and needed the rest.

Otis Perry, formerly singer with Evangelist Kyzar on the State Board Staff, is now with the Immanuel Church of Paducah, and he led the singing. The music was a great feature of the meeting.

Brother Kyzar is the most forceful speaker ever heard in this pulpit, when it comes to God's judgment against sin. Surely no message is more timely than this, for if there ever was a time when sin, and God's judgment against it, was more lightly esteemed, the writer knows nothing of that era. Besides the number of additions to the church, something between 40 and 50, the church itself underwent a real revival. It is now a different place in which to work.

The choir, known as the Immanuel Gospel Choir, composed of 60 voices, is the largest in western Kentucky. Brother Perry has taken it from a small band of about 16 singers and has built it up to this great chorus. The work of this choir has spread far and wide and of course had its effect on the meetings.

Men like Dr. M. E. Dodd, Dr. R. G. Bowers, Dr. E. F. Adams, Dr. T. O. Reese, Dr. J. W. Gillon and Dr. T. T. Martin have all held meetings in this church, but the Lord never gave such a victory as was manifested during this recent campaign. Mississippi should be doubly proud of such a God-led man. He has the heartfelt prayers of every one who heard him during his series of services.

—H. W. Ellis, Pastor,
Immanuel Baptist Church.

BLUE MOUNTAIN COLLEGE

Notwithstanding the fact that I am thrilled over returning to my former position with the Webster County A. H. S., it is with a feeling of deep regret that I sever my connection with Blue Mountain College. I have had unlimited support from all college officials in the business management of the institution and my connection with Blue Mountain College and Blue Mountain people has been unusually pleasant.

Blue Mountain College is facing the brightest period in all its long history and under the matchless leadership of Dr. Lawrence T. Lowrey still greater things are just ahead. The college could not have found a better man in all the land for its presidency.

The Lowreys and Berrys have have rendered an unparalleled service to the young women of our Southland. I have found them to be honorable folks, people who place Christian service above all things else. My association with these splendid people has been a personal inspiration. I confidently believe that this will be the experience of all who are so fortunate as to be associated with them in the future.

Long live Blue Mountain College!
Faithfully yours,
—J. A. Travis.

Southern Baptist Theological Seminary Louisville, Ky. E. Y. Mullins, Pres.

Tuition free, financial assistance if needed, session opens Sept. 21, famous faculty of sound Christian thinkers, evangelical and missionary message for whole world, twelve distinct schools, in midst of numerous student-served churches, at center of nation's population.

COMPLETELY NEW SUBURBAN HOME

ENCOURAGEMENT COLUMN

By Ernest L. Davis, Pastor, Pontotoc Baptist Church

A man above forty, long in vice and shame, sat, restless and disturbed, immediately outside the window of an humble country church.

Incessantly he puffed cigarette after cigarette. Volumes of smoke, borne on the breeze of the summer night, drifted into the church through the open window. Reposed on the wagon seat, the man seemed unconscious of himself, others, place or what, but visibly disturbed and possessed of an uncontrollable restlessness.

In the stand of the humble church stood the writer attempting to bring a simple message, stifled by the ever increasing smoke. The message concluded, an appeal to accept Christ was made. The song leader started a hymn and several responded with the very first verse.

The smoke suddenly disappeared. The wagon seat was vacant. The poor man, pale as death, stood in the open doorway. He hesitated. Another moment and he was lost in the darkness on the outside again.

In a brief time the smoke drifted in through the open window again. The man, as seemingly unconscious as before, again occupied the wagon seat.

A second invitation hymn was called for. With the close of the first stanza a season of prayer was entered into by several of the congregation as a holy silence seemed to possess all conscious of the Spirit's working in our midst.

Wonder of wonders!

When the final amen was reached, the man, as before, paler than ever, stood in the doorway yet again.

But a moment, and the darkness swallowed him up as before. Seemingly none outside the speaker had any knowledge of the strange movements of the strange man under deep conviction of sin.

Suddenly he appeared again in the wagon outside the window, smoking as vehemently as before.

The final appeal was made. The man suddenly darted in the door and literally rushed to the front. He extended his hand and took his place on the front seat with the others who had come. Dressed in a suit of blue overalls, not extra clean, hair disheveled, he was rather conspicuous.

But a minute on the seat and he beckoned the speaker to him.

"Mr. is Mr. — here?"

A hasty scan of the audience was made and an affirmative reply given.

"Tell him he need not fear me now, for a strange thing has happened to me and I have no desire to kill him."

Such were the words that fell from the trembling lips of the man who for more than an hour had endeavored to smoke the Spirit's presence away, seemingly.

Presently, as composed as the writer, he stood and related a vast and ghastly story of life spent in in of every conceivable form. Clos-

ing, he simply said that the Lord had reached down into the depths of sin and had rescued his soul from eternal night.

The congregation was visibly moved. Tears, profusely flowing, were seen in all eyes. A time of great rejoicing. You could but hear the rejoicing in heaven over this marvelous conversion.

Friend and foe, friends, were together before they left the building. The Lord had worked wonders in our midst. That had come to pass that was the impossible, according to many.

Happy, rejoicing, the people turned homeward into the darkness.

From here and there could be heard the first stanza of the last invitation hymn, old and young humming and singing,

Just as I am without one plea,
But that Thy blood was shed for me;
And that Thou bidst me come to Thee,
O Lamb of God I come, I come.

TRUTH!

So came the man in the service.
Likewise WE came.
Likewise OTHES must.
God's plan.
So mote it be.

FUNDAMENTALISM—?—!

We hear and see a great deal on "Fundamentalism", whatever the big word may mean. It seems that the meaning and interpretation of the term vary to suit those who are wont to use the big "F", but the letter "f" is sometimes used in spelling another word whose meaning can't be so easily misinterpreted. I must confess that I have never been able to see through a bowlder further than the hole goes, and then there must be a light at the other end of the hole.

But when so many of our good self appointed brethren set themselves up as examples and leaders of pure and unadulterated orthodoxy, and then get mad about it

and denounce everybody else who fail to get their viewpoint and use the big "F", as evolutionists, modernists and heretics, while they themselves violate New Testament teachings and openly disregard the faith and practice of their own church, we can but cry out, "Oh, consistency, thou art a jewel!"

Our better than thou brethren have a hard time keeping their slow, out of date brothers straight, but "He that saith he abideth in him ought himself also so to walk, even as he walked."

I have known Dr. J. Frank Norris for 25 years, ever since we read New Testament Greek and studied Strong's Systematic Theology and Church History together under Dr. Newman at Baylor University, and knew him to be a great stickler for denominational orthodoxy, but since becoming a great leader in "Fundamentalism" he has had a pedo evangelist to hold a meeting in his orthodox church! That is fundamental orthodoxy with a vim!

It was during those same years that I got acquainted with Dr. John Roach Straton, and I rejoice at the way he has stood for the Bible and Baptist orthodoxy against Northern heresies, but at this writing he has a little 14 year old maid holding a meeting for him in his great Cal-

vary Baptist Church in New York City! Now how does that sound for a "Fundamentalist" exponent?

The Western Recorder says, "Our Fundamentalist brethren need to be Fundamentalists. We sincerely regret that Dr. Straton should weaken his position as a Baptist voice of fundamental truth by putting a woman preacher into his pulpit—we beg pardon, not a woman, a girl child."

From what we know, see, hear and imagine, there must be at least four of those "ists", viz, the big F "Fundamentalists", the funny-mentalist, the funnydementalist, and the Bible (little f) fundamentalists. There is entirely too much of the orthodoxy in my doxy, and heterodoxy in your doxy. Let us all be consistent little f fundamentalists and not get mad at anybody about it.

—G. W. Riley,

Clinton.

Church and Sunday School Furniture

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The Southern Desk Co.
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Do ants mobilize in your cake-box?

DON'T let ants raid your pantry. Spray Flit and kill them.

Flit spray destroys ants, bed bugs and roaches. It searches out the cracks and crevices where they hide and breed and destroys insects and their eggs.

Kills All Household Insects

Flit spray also clears your home in a few minutes of disease-bearing flies and mosquitoes. It is clean, safe and easy to use. Spray Flit on your garments. Flit kills moths and their larvae which eat holes. Extensive tests showed that Flit spray did not stain the most delicate fabrics.

Flit is the result of exhaustive research by expert entomologists and chemists. It is harmless to mankind. Flit has replaced the old methods because it kills all the insects—and does it quickly.

Get a Flit can and sprayer today. For sale everywhere.

STANDARD OIL CO. (NEW JERSEY)



DESTROYS

Flies Mosquitoes Moths
Ants Bed Bugs Roaches

"The yellow can with the black band"

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EVERYTHING whether it is a building or a success must have a solid foundation if it is to stand.

Men who succeed start early to build a base by regularly saving money—in this way they build solidly.

The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

East Mississippi Department

By R. L. Breland

Revivals

This is an important question, so I am continuing the discussion for this week. I said that revivals are important, and so they are; but there are revivals and revivals. All the uproars that are called revivals are not real revivals. Some of them are more nearly sensational meetings. I believe in a certain amount of sentiment. It is necessary, but when it is practically all sentiment it is not my idea of a revival.

Revivals come down from God, are prayed down, and are not worked up by the preacher or the church. It begins in the church and then goes out to the outside. There cannot be a revival where there is nothing to revive, so it must begin in the hearts and lives of the Christian people who have something to revive, and not with the sinner. Whenever the church wants a revival to meet the requirements the revival is sure to come.

Pentacost is a good example of how revivals come. It was preceded by a ten days prayer-meeting, they had met desiring and expecting a blessing, they were all there in one place, they were of the same mind—united in faith and purpose,—Jesus had made them some promises and they were there to receive their fulfillment. Having thus met the requirements, the Holy Spirit came with demonstration and with power, as He will always do, and then the apostles preached. The

preaching was with power and the results were simply wonderful. If you want a real revival study Pentacost and follow after its example.

No sensational, rip-roaring preaching is reported on that day. No standing on their heads, dancing jigs or knocking down chairs and breaking tables or performing other athletic stunts. It was not a matter of organization or personal work. I would not for a moment disparage either organization or personal work in revival meetings, to a certain extent, but after all it is the Spirit that does the work. Without Him all is failure.

While preaching in the power and presence of the Spirit the people were convicted of sin and began to tremble under its power. They realized that they were lost and that Jesus was needed, so they came as inquirers of the way to be saved. Then Peter, acting as spokesman for the church and for the Spirit, told them how to be saved. Marvelous! there were three thousand saved on that day. Wonderful revival it was.

When we meet the same conditions that were met at Pentacost we will always have a great revival. Failures are always a failure on the part of the church and not on God's part. He is always ready, willing and anxious to help that the blessing may come. Too often is it the case that we come to these occasions not having prayed and only a small part of the church present. Too often is it the case that we depend on the preacher to bring the revival with him. Then it is that we always fail.

Do you want a great revival in your church? Then be willing to meet the conditions and it will come without doubt. These are summar-

ized: A season of prayer preceding the revival, all the members in the same mind—united in the will and work of the Lord, all attending the services, wait for and depend wholly on the power of the Holy Spirit, preach Jesus Christ and him crucified as the only hope of salvation telling men that all are sinners lost without the shed blood of Christ, be much in prayer and show an interest in the lost ones and the revival is sure to come. Follow God's word

and His way and He will honor our efforts; but when we follow man's ways we are sure to fail. Try His way this year and may there be a great revival throughout the land this season.

Notes and Comments

Died—Sister Spier, wife of Brother J. H. Spier, a faithful member of Elam Baptist church near Coffeeville, died July the 4th in the Baptist Hospital, Memphis. She was 62 years old, the mother of nine children, two of whom are dead. Her faithful husband and seven sons still live to mourn her going. She had been a sufferer for many years but she is at rest now.

Pastor C. T. Schmitz and his good members out at Pleasant Grove, 4 miles west of Coffeeville, have been busy improving their church and grounds recently. They have made new pews, put new steps to the building, put down a new well in the yard, improved the grounds and are now working to buy a new organ for the church. They purpose to hold their revival the fourth Sunday in this month.

Rev. Jack Bridges was recently
(Continued on page 16)

Gospel Singer, W. J. Morris, has open dates after August first. Pastors and evangelists needing a good singer, who can furnish the best of references, may write or wire him as follows: General address 920 W. 23rd Ave., Pine Bluff, Arkansas, from July 4th to 18th; Richardson, Texas, July 18th to August 1st, Higbee, Missouri.

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DO YOU WANT MONEY?

You can make nice money this summer that should average you \$35 or more a week. We furnish all, nothing to buy. Men, women, boys or girls write us at once for this wonderful plan.

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You can't be too careful about these horrid pests. No home is safe unless you take the right precautions. But Bee Brand Insect Powder will keep them out and it's safe and easy to use.



Sprinkle thickly on springs and mattresses, into cracks and crevices. It's a clean powder that can't trust springs or stain fabrics. Better be safe than sorry. Use Bee Brand before bed bugs come.

It also kills Ants, Fleas, Flies, Mosquitoes, Roaches, Water Bugs, Moths, Lice on Fowl, and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes, 50c and \$1.00. Puffer gun, 10c.

If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

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Baltimore, Md.



Think of the HOT DAYS too

March 11, 1913.

Moncrief Furnace Company, Atlanta, Ga.

Gentlemen:

The heating plant you installed in our church a year ago has given perfect satisfaction and worked just as you stated it would. Any one can run it with safety. If we had 40 to put in, thank you would be able to install them all.

Yours truly,

(Signed) J. E. Oakey.
Forest, Miss.

Do you expect to build? Write for booklet on home heating systems.

When most people think of a church heating plant they plan only for the cold days of winter. A real heating and ventilating plant brings comfort in the hot days of mid-summer as well.

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A WEEK AT ITTA BENA

The week spent with Pastor Posey in a meeting at Itta Bena was greatly enjoyed by me. The meeting began June 18 and closed on the 25th. For three years now I have done no pastoral work and I find my heart growing hungry quite often for such personal touches with the churches as the protracted meeting occasion affords. I have, therefore, devoted a considerable part of my summers to revival meetings. The joy in such work has a growing fascination for me.

Some things about the work at Itta Bena impressed me very favorably. Pastor Posey is leading his people in a constructive way. His people have confidence in his ability as a preacher, teacher and leader. Two features of his work impressed me especially. First, he believes in the Word of God and undertakes faithfully to lead his people in a diligent study of it. I found the church in the midst of the study of the book of Revelation at the Wednesday night services. Numerous were the expressions of appreciation of the pastor's faithful exposition of this and other books of the Bible. Bro. Posey is a strong teacher of the Word as well as a strong preacher of the Word.

Again, this man has denominational convictions and is persuaded that, if his people are to render their greatest service to the kingdom, they must be gripped with the great fundamental truths of the Bible. He does not fight other denominations, nor has he an ugly spirit toward them. He does believe, however, that each denomination can advance the kingdom in the largest way by working independently and earnestly at their respective denominational tasks. This attitude is sometimes mistaken for antagonism toward other denominations. But those who know Posey best never mistake his denominational conviction for antagonism.

Bro. Posey is serving a noble church. I found at Itta Bena some as loyal and royal souls as I have ever known. They have a pretty heavy debt on their church building, but I heard not the slightest note of discouragement nor complaint. The meeting was not all many had desired and prayed for, but some felt that, under the wise leadership of the pastor, the effective gospel singing of Virgil Posey, the praying of the faithful and the words of truth brought by the visiting minister, the church was better prepared to face her task for the future. There were six additions to the church, most of whom came the last service.

—M. O. Patterson.

NEWS FROM ITTA BENA

For many years, I have known Mike Patterson, and know him well enough to call him by his first name without any offense to him.

The first year that he was ordained to the work of the gospel ministry, he did the preaching in the annual meeting at his old home church where I was then pastor. The first baptizing he ever did was

with me in the creek where he himself had been baptized years before. We had quite a number to baptize as a result of his preaching, so he and I went into the water together, and while I was baptizing one candidate he was preparing to baptize another. Then while he was baptizing that one, I was preparing to baptize another, and so on until we had finished.

Dr. Patterson was then far above the average preacher; but he is now as far above what he was then, as he was then above the rest of us. It was our privilege to have him do the preaching in our annual series of sermons here, beginning June 20th, and continuing eight days. I have heard some preachers counted the best in the United States and England, but I have never heard any man unfold the great doctrines of God's word better than Dr. M. O. Patterson. After hearing him this year, I am convinced that if there were no other reason for Baptists sending their boys to Mississippi College than that they are required to study the Bible under Dr. Patterson, that of itself would be a sufficient reason for patronizing that college. May the God of all grace and mercy give him many more years in which to train both preacher and layman in the fundamental doctrines of the Bible which is the world's greatest need now.

Our meeting was not a success according to the world's standard of success. No clap-trap methods were used, no questionable stories were told, no cuss words used in the pulpit, no entertainments were given, no countless propositions were made, but God's word was honored, its picture of sin with all its blighting effects was exhibited, and salvation by grace through faith in Christ, and through him only, was faithfully presented. The results belong to God.

There were a number of things against the meeting, things over which neither preacher nor pastor had any control, but to name them would do no good, so I desist. But suffice to say both preacher and pastor have "a conscience void of offense" at least so far as that meeting is concerned.

The music for the meeting was furnished by our own excellent choir with the help of my son Virgil as director, all of which was re-enforced by the congregation. Many words of appreciation both of the music and the preaching were spoken from time to time and demonstrated at the close by a very liberal free will offering for choir leader and preacher.

—L. D. Posey.

"SAVED"

"What must I do to be saved." Acts 16-30.

The question of the Phillippian jailor to Paul and Silas, who were his prisoners.

From what did he desire to be saved? To what did he wish to be saved? How could he be saved? Convicted of sin and realizing his just condemnation he desired to be

saved from the penalty for transgression of God's infinite law, which is eternal death. He desired to be saved from the wrath of a sin-hating, sin-avenging, all-wise, omnipotent Creator.

"The wicked shall be turned into hell, and all the nations that forget God"—Ps. 9-17.

"These shall go away into everlasting punishment"—Mark 25-46; Rom. 2-8-9; 2nd Thess. 1-8-9.

He wished to be saved to life everlasting. Saved (restored) to the favor and paternal love of an offended, insulted Creator.

Saved to sonship and heirship of Deity. "Heirs of God and joint heirs with Christ", his Son (Rom. 8-17). "Whom God hath appointed heir of all things". Heb. 1-2. "He that spared not his own Son but delivered him up for us all, will he not with him also freely give us all things?" Rom. 8-32. "All things are yours and ye are Christ's and Christ is God's." 1st Cor. 3-22-23. "Your life is hid with Christ in God." Col. 3-3. How saved? By the sacrificial, atoning, substitutionary death of Jesus Christ, the Son of God, "Set forth to be a propitiation through faith in his blood for remission of sins." Rom. 3-25.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world, through him, might be saved." John 3-16-17.

"He is able to save them to the uttermost that come unto God by him." Heb. 7-25.

"Believe on (trust) the Lord Jesus Christ and thou shalt be saved." Acts 16-31. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4-12.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10-9.

—C. M. Sherrouse.

We have just closed a good meeting in the Baptist church here in Charleston Sunday night. Dr. W. M. Bostick, pastor Bellvue Baptist Church, Memphis, did the preaching for nearly two weeks and did it well, too. Rev. C. B. Hall, New Orleans, led the singing, and he is very fine in such work. We had thirty-four additions to our church, fourteen of these by baptism.

—R. A. Kimbrough, Pastor.

The First Baptist Church of Jacksonville, Florida, has a membership exceeding 1,800 and they have for a long time felt the need for a modern Sunday School building. The contract has been let and work is now getting under way. The building will adjoin the present auditorium unit and will harmonize perfectly in every way with it. The cost is to be about \$300,000. Rev. L. G. Broughton is the pastor. R. H. Hunt Company of Chattanooga are the architects.

IN MEMORIAM

R. E. Gayden

Several weeks have passed since this good man went away to the heavenly home; but "The memory of the just is blessed", and I beg the privilege of paying this simple tribute to him.

Reuben E. Gayden was born in Georgia, but later came to Mississippi with his parents and settled in Rankin County.

Here he was married to Miss Minerva Baker and for about fifty years they walked side by side, in sunshine and shadow, patiently, quietly and courageously fighting the battles of life. Like many another man, eternity alone can reveal to him the worth and blessing of such a companion.

Eight children were born of this union, one of whom preceded the father, while the others remain, each in her or her own place serving well wherever duty and opportunity call.

Brother Gayden was for many years a member of the Brandon Baptist church. Here he served as Deacon and as Superintendent of the Sunday School. While he was ever wont to speak of his lack of ability, yet never in his business relations nor in his service for his adopted state did he serve so faithfully and joyously as in the work for his Master.

He loved his home and family and ever looked to the comfort and efficiency of his household. His friends found in him a staunch advocate. One fine thing about his friendship was that he could see faults and warn against them as well as discover virtues and praise them.

He was a plain man who had his faults, but who valiantly fought against them in the name of his Lord. Such men are the makers of our civilization, the builders of our homes, and the supporters of our religion. We thank God for his life and pray that his kind may increase.

May the Lord cheer his dear helpmeet as she waits in the twilight for the summons home, and spur the children and grandchildren on to the high ideals set for them.

—Bryan Simmons.

J. T. Delk

J. T. Delk was born Sept. 20, 1866; baptized into the fellowship of Providence Church July 7, 1884, by Elder Y. E. H. Robinson; was married to Miss Lizzie Bryant October, 1887; was ordained Deacon Jan. 5th, 1896; had been Church Treasurer for 12 years. Fell asleep in Jesus June 25, 1926, and was buried in Providence Cemetery Sunday P. M. in the presence of a vast multitude of relatives and friends. The funeral service was conducted by his pastor, Rev. J. P. Williams. He left his wife, six sons and two daughters, and two brothers, and many relatives and friends to mourn his departure.

Brother Delk, with his good wife maintained a Christian home, fruit

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of which is a worthy family of sons and daughters, the oldest son being a preacher and at this time pursuing his studies at the Fort Worth Seminary. He was a faithful church member and efficient Deacon, and one of the best Church Treasurers I have ever known. He was also a public spirited Christian, always advocating the election of upright officers and the enforcement of the law.

His family, his church and the public have sustained a great loss in his death. He died in the triumph of the Christian hope. He has entered into that rest that remaineth for the people of God, while we live in the hope of a beloved reunion on the other shore, in the land of the unsetting sun.

May the comforting grace of the Father sustain the sorrowing ones. His friend and pastor,

—J. P. Williams.

In Memoriam

In memory of my darling sister, Fannie Belle Boothe, died July 17, 1924.

"Beautiful life so soon to close, She is resting now in sweet repose, Amid the splendors of that land, Where Jesus reigns at God's right hand.

Beautiful smile, a lovely face, A gift from God, the home of grace, Yea, all around this gift didst share, It threw its brightness everywhere."

"Beautiful service here she gave, In helping those Christ came to save.

Her heart to serve was so intent, To those in need, a hand she lent. Beautiful entering of day, Her gentle spirit passed away. Trusting her Lord without alarm, She fell asleep in Jesus' arm."

"The light of Christ to her was given, To brighten her passage into heaven.

There, clothed in garments pure and white, She lives among the Saints of light. Dear Fannie Belle, we'll meet you there, In that sweet home so bright and fair.

We'll meet to part no more forever, We'll spend eternity together."

Yours lovingly,
—Father, Sisters, and Brothers.

The contract for the erection of a magnificent building has been let by the First Baptist Church of Durham, N. C. Work is already proceeding. The building is to be of classical design and photographs of the exterior made from the architect's drawings indicate that it will be a beautiful, well proportioned and excellent building. Rev. C. C. Coleman, D.D., is the pastor. The new building will be well located in the best residential section of the city and will cost about \$260,000. The plans were drawn by R. H. Hunt Company of Chattanooga and Dallas.

DEVELOPING THE LOGICAL FACULTY

A little girl six years old was on a visit to her grandfather, who was a New England divine celebrated for his logical powers. "Only think, grandpa, what Uncle Robert says." "What does he say, my dear?" "Why, he says the moon is made of green cheese. It isn't at all, is it?" "Well, child, suppose you find out yourself." "How can I, grandpa?" "Get your Bible and see what it says." "Where shall I begin?" "Begin at the beginning." The child sat down to read the Bible. Before she got more than half through the second chapter of Genesis and had read about the creation of the stars and the animals, she came back to her grandfather, her eyes all bright with excitement of discovery; "I've found it, grandpa. It isn't true; for God made the moon before he made any cows."

LOUISVILLE (MISS.) BAPTIST CHURCH

After continuing for two weeks, our meeting closed last night, July 4. The pastor did the preaching throughout the entire series of services, preaching twenty-nine times in succession. The singing was under the direction of the "Coliseum Quartette" of the Baptist Bible Institute of New Orleans. They are splendid young men, excellent leaders, and especially effective in group singing. They are also good workers, being consecrated to the work of winning people to the Lord. There were twenty-five additions to the church, with many more to follow. The church seems to have been helped by the meeting, so that we are expecting greater things for the future.

—J. N. McMillin, Pastor.

REGISTRATION OF BIRTHS AND DEATHS REACHING HIGH LEVEL IN MISSISSIPPI

During the year 1921 the State of Mississippi registered over 46,000 births and was admitted into the U. S. Registration Area. At the end of two years the number of births recorded has declined to the extent of three thousand and more, but by the end of last year (1925) there had been an increase of 2,300 records in births. This year we hope and expect to greatly exceed the banner year of 1921 and register practically all the births that occur in the State. This can be easily done, and will be done, if those responsible for filing these valuable records do not forget their duty to their State and to their friends—the fathers and mothers of the babies born during the year.

Mississippi was admitted into the U. S. Registration Area for deaths in 1919, when 22,667 records of death were filed. This number dropped to 19,278 in the year 1922; since which time the records have increased to 22,229 in 1925—certain evidence of greatly increased efficiency in registration.

But over-confidence may lose our

place in the Government Registration Area. This does not mean that the Bureau of Vital Statistics must close its doors; but it will publish to the world that Mississippi is not registering 90 per cent of her births and deaths, and her statistics on these most important human events will be discredited.

Every day the mails bring to the Bureau of Vital Statistics many requests for certified copies of birth and death certificates. These certified copies are used in collecting life insurance, in collecting war claims from the Government, in proving important legal points in courts, in obtaining passports for foreign travel, and for numerous other purposes.

—R. N. Whitfield, M.D.,
Director, Bureau of Vital Statistics.

THE SUNDAY SCHOOL SECRETARY AND THE FIELD FORCE

The following places have been visited by the Field Force during the month of June:

New Hebron
Pontotoc
N. Gulfport
Webb
Flora
O. Clins
White Bluff
Forest
Magee
Shaw
Kilmichael
Columbia
Antioch
Shiloh
Bunker Hill
Cedar Grove
Clear Creek
East Columbia
Edna
Foxworth
Sandy Hook
Goss
Holly Springs
Hurricane Creek
Improve
Kokomo
New Hope
Pinebur

We gave out during the month of June 179 awards. We have had reports from the following Daily Vacation Bible Schools:

Picayune with an enrollment of 194.

Laurel First Church with an enrollment of 223.

Brookhaven with an enrollment of 206.

Water Valley with an enrollment of 159.

Collins with an enrollment of 121.

Wesson with an enrollment of 89.

Mt. Olive with an enrollment of 119.

We will greatly appreciate it and most earnestly request that all the people who have had Daily Vacation Bible schools in the state, will send the report of same to the office of the Sunday School Secretary, c/o Baptist Building, Jackson, Miss. Do please.

Traveler: "I want to buy a toothbrush."

Storekeeper: "Sorry, brother, but our line of summer novelties ain't in yet."

The Second Baptist Church of Jackson, Mississippi, Rev. H. M. King, D.D., pastor, is planning to erect a very excellent church suited in every way to the needs of that great congregation. They already have more than 1,300 members and expect this number to be greatly increased by the time the new building is completed. Every detail of the plan is being most carefully considered and a structure meeting every requirement of a completely organized church is assured by the architects, R. H. Hunt Company of Chattanooga and Dallas. The plans are being studied closely by Rev. P. E. Burroughs, architectural secretary of the Baptist Sunday School Board and his suggestions are being given every consideration by the architects and the building committee. The cost of the building is to be \$150,000.

A new building costing \$125,000 is being erected by the First Baptist congregation of Gadsden, Alabama. Rev. Wm. R. Rigell is the pastor. The architects for the building are R. H. Hunt Company.

MONTICELLE

I am here in a meeting with Pastor Landrum and his good church.

Mr. Joe Meek and his sister, Miss Mae, both of Jackson, are with me, conducting the music. These splendid young people have just recently dedicated their lives to this class of Christian work. Miss Mae is a wonderfully efficient pianist and Joe a fine choir leader.

I gladly commend them to pastors looking for help of this kind. They have open dates the latter part of July and in August.

Address Joe Meek, 944 Harding Street, Jackson, Miss.

—C. E. Welch.

Beaumont Intermediates Go To Convention

A big crowd went to Lucedale to the District B. Y. P. U. Convention June 22-23. Those who went were Willie Loftin, Ellwood Spradley, Essie Morgan, Louise Dail, Esther Weldy, Alma Weldy, Robert Weldy, Joseph Black, Stephen Daniels, Orville Winburn, Granville Gilmore, Earl Breland, Curtis Breland. They reported a great time. Best of all, they brought home five banners, an honor roll banner for each B. Y. P. U. and the District Efficiency Banner. We all want to go next year.

—Alma Adams,
Corresponding Secretary.

Parson Johnson: "De choir will now sing, 'I'm Glad Salvation's Free,' while Deacon Ketcham passes de hat. D e congregation will please 'member, while salvation am free, we hab to pay de choir foh singin' about it. All please contribute accordin' to yo' means, an' not yo' meanness."

"The collection this morning," observed the vicar, "will be taken on behalf of the arch fund, and not, as erroneously printed in the service papers, on behalf of the arch fiend."

(Continued from page 13)

called to the pastorate of Burnside church, Neshoba county, for the balance of this year. He is said to be a real good young preacher, a student in larke Memorial College.

Dr. J. G. Lott, pastor of Water Valley Baptist Church, will assist Pastor L. E. Roane in his revival meeting at Scobey the third Sunday in August; also Rev. A. F. Brasher, of Serepta, will be with him in his revival at Dividing Ridge beginning the fourth Sunday in July.

Rev. J. M. Hendrix has been called and will serve Pine Grove as pastor for the remainder of this year. This church is situated in the southeastern part of Yalobusha County.

Pastor J. E. McCraw will begin his revival at Beulah, Newton County, the fourth Sunday in July, the writer is to help him in the meeting. This is a sacred spot to the writer. He was pastor there for six years, and his brother, Rev. G. W. Breland, was pastor there for twelve years. Also his father preached there at one time. May the Lord give us a great victory.

SARDIS BAPTIST CHURCH

The Sardis Baptist church on Wednesday evening, July 7th, set apart to the full work of the gospel ministry, by prayer and the laying on of the hands of the presbytery, Brother Joel W. Sturdivant. He was called to ordination by the Sardis Church, of which he is a member, and on the favorable recommendation of the examining council, the church voted its unanimous approbation and requested the council to proceed with the service of ordination.

The council consisted of the following pastors: N. G. Hickman of Sardis, chairman; W. E. Lee of Co-

mo, clerk; J. W. Lee of Batesville, who led in the examination; and S. P. Poag of Como.

The service which followed the report of the council was as follows:

Prayer and praise.

Sermon by Brother J. W. Lee. His text: 1 Tim. 2:5-7.

The ordaining prayer led by Brother Poag.

The laying on of hands by members of the council.

The charge to the candidate by Brother W. E. Lee.

The charge to the church by Brother S. P. Poag.

Song, "Stand Up For Jesus."

Closing prayer and benediction led by Brother Sturdivant.

We rejoice that we have the honor of being used in calling out one whom God has claimed for this special service and pray the Lord's blessings upon him.

—N. G. Hickman,
Pastor.

HATTIESBURG

For several years, just past, I have not been able to preach at night, especially in the winter and spring. This is because of the catarrhal condition of my throat and nasal passage. Consequently I have not asked for or accepted the care of churches, or held protracted meetings. I have had appointments very nearly every Sunday during most of the last three years. I have preached at various places throughout the state and it is seldom that the church buildings, where I have gone, would hold the people. I believe that I can safely say that I have preached to more people during this time than any other man in the state. I have written the above in order to make what follows, intelligible.

A brother writes me that it is being said that my work is in opposition to our organized work. Noth-

ing could be farther from the truth. I believe in organization. When the Master and His Apostles wanted a thing done, or it was necessary that it should be done, they sent some one to do it. Our churches should do the same and in order to do this there must be organization. I believe it is better for both churches and their servant organizations to go after money rather than promises. I think it probable that both, right at this time, would like to exchange a great many promises for some currency. I have never failed to state it as my honest opinion that money promised ought to be paid. The wisdom of promising is one thing. The obligation to pay is quite another.

For the information of all con-

cerned I beg to say that I am doing all I can to point a lost world, to Jesus, The Way, The Truth and The Life. I will try not to get in the way of that brother. I am sure that he will not be in mine.

With best wishes for yourself, your readers, and God's children, everywhere, I remain,

Yours to serve, in His Blessed Name,

—L. E. Hall.

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Baylor College had last session 2372 students from 6 foreign countries, from 23 states, and from about 200 counties of Texas, thus giving the most widely distributed student body in all the Southwest. We had thirty in the Mississippi Club last year with every indication that the number will exceed fifty for the coming session. The President of the Student Government Association for next session is a Mississippi girl. Parents or students interested may write or wire Mrs. J. P. Harrington, Crystal Springs, Mississippi, or J. C. Hardy, A.M., LL.D., President, Belton, Texas.

Mississippi Woman's College

HATTIESBURG, MISS.

We are now receiving Reservation Fees for Session 1926-27. State whether you wish rooms in the Self Help Department, Dockery Hall, or in regular Boarding Department. The Fee is \$12.50. Send check to,

J. L. JOHNSON, President,

Hattiesburg, Miss.

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